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LIGHT OF THE EAST

BERSERKER

BOOKS



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LIGHT OF THE EAST

I.

INTRODUCTION TO YOGA

Foreword

The aim of this work is to introduce the main concepts of a thousand years of Indian philosophy. These concepts are, for the most part, so different from those of Western biology, psychology and Western epistemology in general that it is imperative to explain them before the reader can delve into the very essence of the philosophy - yoga.

The doctrine of yoga dates to before the birth of Christ and even *before* the birth of Buddha. It has not always remained a single doctrine, but has been divided into many branches. Its various branches differ considerably in their conception and means and only partially coincide with each other; their aim, however, is always the same. Their aim: *the separation of the Spirit from all that is not the Spirit, and as a result, the liberation from the bondage of Nature.*

Yoga is not only theory, but also practice. Not only does it show the goal, the ultimate and identical goal of all life, but it also leads the yoga follower step by step to it.

The result of all purposeful effort and endeavour, for the yogic follower, is the cessation of his constant struggle. Yoga itself is the ultimate peace and perfect tranquillity of mind, a tranquillity beyond happiness. In the midst of all the upheavals of the world, it is especially timely to be concerned with oneself and with some tantra of absolute security.

Yoga is the doctrine of absolute cognition.

Understanding is not permissibly necessary a prerequisite however, that
studied without prejudice.

The reader, therefore, especially when dealing with the question of rebirth, should regard anything that does not correspond to his own conception as a poetic invention, an interesting fable created by the soaring imagination of the East. Do not criticise, do not reject ideas out of hand before you have studied the book, do not express an opinion until you have thoroughly understood all the details of the thought processes contained in it. Then - and only then - ask yourself the most important question: *"Is life understandable in any other way?" The right answer to this question will come from your own discernment.*

In this work the author wanted to give a generous picture of yoga. His description, therefore, being only an introduction to yoga, can naturally be sketchy.

If the reader does not immediately understand certain concepts and ideas, trust that each subsequent chapter will bring them back to the previous one and that eventually every detail in the book should be clear.

The deliberate avoidance of Sanskrit terms is intended to familiarise the reader with the basic concepts in their bare essence. In this way, the more the meaning of Sanskrit terms becomes clearer to the reader later on, whenever he encounters different names for the same concepts in yoga literature.

Star Mountain, 1942.

K. J.

1. THE KEY POINTS

Different perspectives - different ways of looking at the same object. In fact, no two points of view are exactly the same in space and time.

Even the fixed image of the photographed object is not seen in the same way, because it is always seen in the light of our own character. The associations of thought and memory evoked by the image influence our perception. Therefore, not only can no two people see the same image in exactly the same way, but we ourselves see it differently from time to time, according to the changes in the associations that prevail in our minds.

One of the pictures is of a young woman. A man looks at it with pleasure and curiosity, a woman with a critical eye; a painter is struck by the harmony of lines and idiosyncrasies, a fashion designer is struck by the slenderness of the figure and the way she is dressed, a poet finds a mood in the picture, a photographer notices the beauty or flaws of the setting and lighting, a theatrical agent thinks of a business opportunity, and so on.

There is not and cannot be a single approach in the world of the living.

The thunderstorm raging in the valley is perceived, experienced and appreciated differently by the suffering inhabitant of the valley than by the tourist resting on the mountain top at the same time, who, with a sunny sky around him, watches the storm clouds passing below from a considerable height. What is a harrowing experience from one point of view may be a mere observation from another, an insignificant object of contemplation.

An insect, whose sense of sight is insensitive to the colour blue, may form a very different conception of the open air from that of man. The external world appears to the insect in different colours and from different perspectives. And since we form our conceptions of the sensible world on the basis of impressions conveyed by the senses, our conceptions cannot be identical, but depend at all times on the capacity and function of our senses.

However, the different manifestations towards different points of view may also depend on the material components of the objects. For example, a fluorescent substance, when viewed in light incident on its surface and reflected back, appears a different colour than when illuminated by transmitted light. (The ethereal extract of leaf green - chlorophyll - is blood red when illuminated by incident sunlight.)

So our observations are influenced not only by sensory factors, but also by factors from the outside world.

Our thinking also plays a part.

A scientist has a different view of natural phenomena than a lay observer. The behaviour of a neurotic or neurotic patient is judged differently by his environment than by a psychologist who recognises the underlying causes of the patient's behaviour. The dexterity of a magician is judged differently by the audience than that of another illusionist who is himself a master of sleight of hand. The reliability of a security lock is judged differently by the manufacturer and the dealer who markets it than by the expert lock-breaker.

The point of view is always influenced by knowledge, thinking, theoretical and practical knowledge, and qualifications.

There is also a significant difference between the perspectives of people with different temperaments and different constitutions. The same object is seen in a different way by a sanguine person than by a choleric person. The point of view of a man of the Picnian constitution is also different from that of an Asthenian, etc.

A certain degree of waking-dreaming also plays a part in all our observations. Our experiences and the repercussions of our every action are recorded in our character, and whenever they come into friction, i.e. when they do not match our primal instincts, there is a disturbance of balance in our subconscious. The tendency of these imbalances to balance is manifested in our dreams, but it also affects our waking life, filling the circle of our objective thoughts with more or less conscious waking-dreams. Both the content and the dynamics of this waking-dreaming bear the specific stamp of character. It manifests the character's self-objectives, the character's attunement, his active or passive reactions, his rigid guidelines, but also man's *primal instincts*. This waking-dreaming forms the never-resting background of our conscious thinking. It is natural, therefore, that our observations are incessantly influenced by it. It directs and determines our experiences, creates lapses or memory-impulses in our memory, dulls our powers of observation in one direction and sharpens them in another, all in accordance with the contradictions of our character and our primordial instincts, that is, in accordance with the tendency of the existing psychic conflicts and complexes. Just as no two people have the same experience in all respects, so no two characters are perfectly alike. And the different characters - which, moreover, are constantly changing

also - in an infinite variety of frictions with man's primordial instincts, in an infinite variety of directions and senses, influence man's dreams, or waking dreams. This circumstance alone would be sufficient reason why the momentary points of view of different people should never coincide, or why there should never be any significant differences between them.

Both the outside world and ourselves are always seen through the "glasses" of the character.

In this way, one's point of view is also influenced by one's view of the world. The optimist naturally sees the bright and good side of things, immersing himself in the light and ignoring the shadows. Pessimism is accompanied by a constant loss of serene impressions, and by the development and deepening of gloomy and dark moods created by objects. In the same way, idealism and materialism create opposing points of view. The fatalist sees little else in the phenomena of nature, apart from their unquestionable fatalism, while the hedonist sees little else in the objects' potential for pleasure. Stb.

But it is also the view of the world *at the moment* that makes the perspectives different. The worldview of a sick person is different from that of a healthy person, and the worldview of a recovering patient is also different. It is a well-known fact that during the convalescence process the patient sees new, almost never perceived values in the world around him, as it were, the outside world is recreated for him when he recovers from his illness. The worldview of the man in love is also different from the normal worldview of his character; but so is the worldview of the happy lover different from that of the abandoned lover.

And so on!....

As many people, as many characters, world views, situations, perceptions, moods and interests of the moment, as many ages, societies, prevailing morals, beliefs and convictions, and - last but not least - as many *individuals*, there are at least as many possible perspectives, or as many different perspectives. However, given the ever-changing relative position and interaction of the objects of the external world, the number of points of view can be considered to be *many times infinite*.

So we cannot have a single picture of the outside world. "The world is always as we see it." What we write down, draw or record in a photograph also read, seen and perceived in our own individual "language", according to our own point of view.

Therefore, *our perceptions* of objects and phenomena in the outside world differ according to our different perspectives. One person's world is different from another's. And the world of the present moment is different from the world of the moments that have just passed and the moments that will come next.

The material world can therefore never be considered as absolute reality, as we can only perceive and evaluate it from different perspectives. *That which is the same in the impressions of all men and all living beings is not material reality, but merely the subtle core, the essence of the symbols expressed in Nature, which is intangible to our senses.* Otherwise, all perceptions are different.

The material world, or Nature itself, is relative in all its manifestations. This relativity also exists between living individuals manifested in Nature. Everything of which there is more, or of which more is possible, belongs to Nature; the individual, and even the individual soul itself, cannot be absolute. *Only the Soul - the Universal Soul*, is "reflected" in all individual Souls and in Nature itself - is absolute.

As we have seen, there are innumerable and immeasurable differences between perspectives, and between different ways of looking at things. And yet the points of view of man - and of all living beings in general - are all *within* the circle of Nature, and are therefore essentially of the same, similar, kindred nature. At the centre of the yogic viewpoint, however, is the Soul - the Universal Soul - the Absolute; therefore the yogic viewpoint *is essentially* different from all other viewpoints.

If we find immeasurable differences between the different points of view even within the circle of Nature, it is obvious that the difference between the yogic view and the other views must be *infinitely greater*, since the yogic view, being outside Nature, leads to *a unified* view, not an individual one.

Yoga illuminates Nature - the outer world and the inner world of man - from the perspective of the *Soul, from within*. It gives a *different* picture than any other external observation. This view, however, can be fully understood only by one who has himself risen *to the point of view of yoga*.

The more closely the scientist studies the phenomena of Nature, the more insignificant man appears to the thinking philosopher as a speck of dust in comparison with the universe. And according to yoga, "*Man is the universe!*"...

The two concepts express a fundamental difference.

It seeks to understand man through science, through thought, through the phenomena of Nature. *Yoga finds knowledge within man.*

Science, thinking, seeks proof, and yoga seeks direct *experience*, inner *experience*. While science is based on logic, the approach of yoga rises to high regions where there is no place for objective logic, and there can be no place for it. As most abstract logic arises from reason in Nature, it is as much a part of Nature as reason itself, and therefore as relative as Nature itself. The yogic perspective, however, standing outside Nature, cognizes *absolute reality*.

Therefore, the essence of the yogic approach can only be illuminated and explained by metaphors and symbols.

Yoga is not a theory. It is not a science based on thought, nor is it a religion.

Yoga is cognition. Its essence is discrimination. Its goal is to distinguish the Spirit from all that is not-the-Soul.

Let us therefore try to follow the path, both theoretically and practically, that leads to the yogic perspective - perfect discernment - that is, to *cognition from the perspective of the Spirit*.

2. THE BODY AND THE PERSON

Man has been moving forward along this path for millions of years. The beginning of the journey is lost in the infinity of the past; man has not been given the opportunity to look back to his starting point; he can see only a relatively small distance every time he looks back, just as the wanderer cannot see beyond the mountain ranges he has already crossed. Nor can one look far ahead. New high mountains and mountain ranges rise in the way of the traveller, narrowing his horizon, new and new landscapes unfold before his eyes. The alternation of day and night, of sunlight and darkness, dazzles the senses, the beauty and interest of the landscape and the choice of the paths - the steps - that he takes. The path leads up steeply, then descends into a valley, interrupted by rocks, swamps, difficult fords, blown by the wind, washed away by the water, no well-trodden path, no definite direction, always 'ahead' in the direction the traveller is going... And behind the mountains lie new valleys, new mountain ranges - Man may have already passed through them without recognising the landscape - but he sees the sky, whose blue and pale glow is far beyond the farthest mountains, and this inaccessible splendour, this distance, is what attracts him and assures him that the journey must continue somewhere, towards infinity. The Unknown engages his imagination and never lets him rest. An indefinite suspicion lives in the depths of his consciousness that he has started from the infinite past and is heading towards the infinite future... And these two infinities are one and the same: the *Soul*. Man was originally born of the Spirit and the distant end of his journey is again the Spirit. The journey itself: a mirage, a wandering... The way: Nature and Life.

All that lives, all that exists, all Nature, is but a reflection of the Spirit, the influence of the Spirit in the material world.

The Spirit is the *innermost being, the centre, the creator-mover*, not only of the individual man, but of all mankind, of all men, and even of all living beings and of all Nature. Whether we call it Spirit or God, this "Absolute Reality" can only be one.

The Spirit is not variable and not limited, *nor can it be labeled*. As an absolute it is completely independent: it is not *bound to* Nature or to the elements of the material world - space, time and causality. It is therefore *neither eternal nor ephemeral*, as the concept of time does not apply to it.

We can only have a concept of that which *is not* the Spirit. Only in denial

we can only list the adjectives that *do not* apply to it. For the true reality, the essence of the Spirit can never be touched, can never be covered by human (relative) concepts.

We can only what is not the Spirit.

This is one of the basic tenets of the concept of yoga. It follows, however, that *all that is not the Soul: Nature, is the relative world of Nature.*

Everything that is variable, that is relative, or of which there is more, belongs to Nature.

We all live in Nature. We are surrounded by the magic of Nature's colours. We only experience Nature. The Spirit never manifests itself as unchanging; we can only recognise its apparent manifestations in its effects, in its reflections.

The individual's journey - from the infinite past to the infinite future - is through Nature. Its aim is to *evolve*, to experience Nature, at first only gropingly, later to *know and understand it* more fully, more deeply and with a wider vision, and finally beyond all limits. For only the ever-increasing cognition, and finally the limitlessness of cognition, can bring about the *distinction* - the all-embracing distinction of the Soul and Nature - which, by denying all that is "not the Soul", can lead to the singularity of the Soul itself - the Absolute.

Yoga shortens the earthly journey of wandering, of gaining experience, for the individual. It provides a way to learn about the system of Nature and thus the hidden background of the manifested world. The better one understands the context, the easier it is to navigate.

The shorter the journey.

According to yoga, everything that is not the Soul is *dual*. Everything has an inner and an outer, that is, a hidden and a manifested side".

Nature itself is itself two worlds. On the one hand, it constitutes the (inner) world of the *unmanifested* Nature, and on the other hand, it constitutes the (outer) world of the *manifested* Nature, i.e. the *material world*. Between the two lies *the boundary surface of manifestation, the boundary line*, which *separates* manifested and non-manifested Nature from each other, just as the manifested and non-manifested Nature *are in contact with each other*. Manifestation only in this

outside the border line. And at the centre of the innermost circle of unmanifest Nature - that is, at the centre of all Nature - is the Absolute itself, the *Soul*.

Nature: a mere *reflection*, created by the Spirit. The most direct reflection of the Soul: the individual-Soul.

Individual souls are many, countless. But the existence of individual souls - that is, the "progression" of the UNIVERSAL SOUL into countless individual souls - is a mere *mirage*.

(It is similar to the phenomenon of man multiplying in his dream figures and living in them, acting through them and feeling with them.)

In this way, the *individual* itself a mirage, with the individual soul at its centre.

Soul and individual soul *are* - in essence - *identical*.

The only difference between the two definitions is that *the Soul, when it comes into contact with Nature, becomes in this contact - but only within this contact (!) - a kind of "individual-Soul". It is this individual-Soul, or rather the relationship itself: the starting-point of all life, individual existence, life-manifestation.*

The individual soul can be infinitely many, because there can be infinitely many directions of connection between Soul and Nature. The absolute Soul, however, remains only *one*, as it is the Unity itself, indivisible and indivisible and indivisible.

Reflection, like all change, takes place purely in Nature. The Soul - the Universal Soul - is and remains independent of all this. The reflection, the connection, is not caused by the Soul, but arises of itself, simply because Soul "is". It is not the Spirit that acts on Nature, but the effect is produced by itself, simply by the "being" of the Spirit. In the same way, the "being" of the Spirit is only a symbol, a symbol, as existence can only be spoken of in relation to the material world. And "absolute reality" is not and cannot be in the realm of Nature, which is built on relativities.

The Spirit is above all manifested and unmanifested, independent of all manifested and unmanifested, absolute.

Life comes from the relationship between Spirit and Nature. The "relationship" itself: the *self-germ*, in which the Soul, as it were individuated, from then on *strives for serial manifestations*.

The self-germ is the innermost core of the individual. The seed that sprouts again and again in successive lives.

It is not the animal and not the human being that is reborn, but the *individual*.

If we try to follow the development of the individual, we can understand the doctrine of rebirth and the system of "individual manifestation factors" which are the very basis of the psychology of yoga.

All this is - at first sight - usually hard to follow. No system can be grasped and understood at first hearing. At the very least, yoga is taught by first *taking note of* the yogic propositions, then *reflecting on* them and finally *living* its truths inwardly. Only in this way can full understanding come about.

Every start is difficult.

Imagine someone wants to learn an unfamiliar card game that his friends are playing in front of him. He will ask questions while his friends tell him the main rules of the game. The first explanation always seems confused, a real confusion. He may not understand any of it, he may understand little of it. But if he is patient and persistent, with each stroke, and even with each card played, the game reveals more and more, and every minute he learns to understand the rules and the situations, and even learns to play.

It is the most natural and effective way of learning and understanding.

The reader, too, by the time he has traced the evolution of the individual from the single-celled animal form to man, has forgotten that he was ever prejudiced against the difficulties which at first accumulated.

He has to fight his way through the many obstacles of not-understanding - just as a mouse has to chew through the wall before he can crawl through it and see the inside of the house.

But the very centre of it all - the ABSOLUTE, the SPIRIT - is neither to be explained, nor to be understood .

In our studies, therefore, we can only speak of *the relationship between the Soul and Nature*, and thus of *the individual*.

But neither can we begin to discuss the history of the development of the individual in the *infinite* past, for the infinite past, like the infinite future, does not belong to the sphere of manifested Nature. For human thought, on the other hand, only that which belongs to the manifested material world can be comprehended. *And in manifest Nature there are no infinities!* Everything in the material world is measurable, countable and finite; everything in it that goes towards the infinite, however, crosses the boundary of manifestation and reaches the infinite *within it*. The intersection of parallel lines, as well as the centre of circular arcs of infinite radius, are both in the unmanifested Nature. *The boundary* to which we can follow parallel lines - whether in material reality or in the realm of imagination - coincides with the boundary line, the boundary surface, of manifestation, and the "infinite" itself is always beyond (within) this boundary. Not only in the case of parallel lines, but also in all other cases where we try to approach the infinite, we arrive at this boundary of manifestation, instead of some "real infinite".

THE LIMIT OF EXISTENCE : *the beginning and the end, the starting point and the end, of all manifestations in Nature.*

All manifestation starts from this *boundary*, becomes a concept, then takes shape, thereby forming an abstract or material reality in the material world, and finally, when it ceases to be a material reality, returns to *the boundary*.

This is the same orbit that the individual runs, countless times, in each new life.

And life itself is nothing but the manifestation of the individual in the material world for a shorter or longer period of time.

If we wish to follow the development of the individual through his successive *lives*, then, as we have said, we must not take the infinite past as a starting point, for the infinite past would already be sought *within* the boundaries of manifestation, *beyond* the sphere of material existence. We must know, however, that the living individual *really* originates in the world within the limit of manifestation and returns to it after each bodily life. For the germ of the self - the innermost core of the individual - *remains at all times within* the sphere of the unmanifested Nature⁽¹⁾

¹* *For the I-germ is nothing but the **Soul and Nature***

In fact, we have to follow a different, inverted order in describing the different stages of individual development in order to make this description illustrative. Anyone who looks backwards from the middle of the road sees the milestones of the journey *in reverse* succession. Looking down, we always see first what is *below*. For the moment our view is a human view and not a yogic view.

Our examples can only be selected milestones from a long road ahead. We must know that there are immense distances ahead of us and behind us. None of them is the first, none of them the last.

If we consider *the unicellular being* as the first meaningful manifestation of the individual, we must not forget that the individual manifesting in the unicellular being already has an immense past. The mineral world is more primitive than the vegetable world, and plants represent a more primitive stage of life than animals. The unicellular being is almost a transition between the plant world and the animal world. This single-celled creature already has a body, however simple, it feeds and feels, it can move and reproduce, it has all the qualities which, in essence, characterise an animal.

In the unicellular being, as in all living beings, the germ of the self seeks to manifest itself. As it has not yet progressed far in the development of the material world, it can only manifest the body - the simplest body - at this stage. On the one hand, the *body* is composed of *the elements* of the material world, and on the other hand, these elements are held together by a more subtle factor, the *element* called *the essence*. *All living bodies are made up of the elements of the material world and the elemental body.*

So let us follow - at least in its main features - how the body and the person are formed and unfold.

In the unicellular being, the form manifests itself in its simplest form, so to speak, not yet formalised; a unity which varies moment by moment, yet which can act on the material elements. The unicellular being is therefore: merely a body.

The senses, the thinking and the past experiences: just instinctively

a direct link between. *This can and does manifest itself in - indirect manifestations - in the material world. The self-germ itself, however, is always **behind** the borderline of manifestation. remains and is only **the cause of** the manifestations, - different or **life**.*

are manifested in it.

An amoeba (*Amoeba proteus*) is a uniform, water-clear, sticky, slimy globule of material that changes shape frequently, almost continuously, and is visible under microscopic magnification. At any point on its body it can emit variously shaped projections, called chinstraps, which it uses to move, move, approach and take possession of its food. But it has no muscles. Its body is made up of a single living substance, the protoplasm, which is a mixture of proteinaceous substances and is thinner or denser depending on whether it contains more or less fluid - mostly water - in one part or another. When it finds food, the amoeba's body presses into the protruding chin and spills over its food. At any point of its body, a mouth opening opens and a temporary stomach is formed in its slimy substance. It is a tiny cavity that contains the food it has ingested. The process of digestion takes place in this tiny cavity. Without having a real stomach, and without having glands capable of secreting the substances necessary for digestion, it secretes acid and, by the addition of appropriate enzymes, transforms the substance of its food so that it can be absorbed into its living body and become one with it. The substances that cannot be used for life-support are eventually eliminated from the body. It also accumulates reserve matter, which it can use later to make up for its loss of matter in times of scarcity. It has no respiratory organs, but it breathes like all animals. However, it absorbs oxygen with the whole surface of its body and also excretes the gaseous products of combustion of its life process. It excretes the surplus matter remaining from its food, usually with water, through a special cavity, which performs the function of a kidney. It has no actual organs. The same living matter is capable of fulfilling all its vital functions, substituting its muscles, stomach, glands, lungs, etc., without having a nervous system. This matter is always changing according to its function, capable of contraction and expansion, of sensing, experiencing and obeying the manifestations of motives.

Microscopic observation reveals that a denser particle of matter - the nucleus - deep within the body of the amoeba influences and controls the various vital functions of the protoplasm. This nucleus, however, cannot be regarded as an organ in the sense in which the organs of higher animals are distinguished. There is only surface contact between the nucleus and the surrounding mucus. As a governing organ, there are no nerves or other connections leading from it to the various parts of the protoplasmic material.

The amoeba has no senses either. Yet it is irritable. it retracts its jaws on shaking, flees from saline, is sensitive to heat, avoids light, etc. It responds to anaesthetic and anaesthetic agents in the same way as the superior animal

Organisations. Apparently deliberate, it crawls, avoids obstacles, reasonably. It seeks, recognises and takes possession of its food. Under unfavourable living conditions, the surface of its body thickens, becoming congested and inflating its life until it is again in conditions suitable for it.

Reproduction is by a two-way split. After the cell nucleus divides, the protoplasmic material of the cell becomes fused, forming two coherent cells, the protoplasmic bridge between the two becomes narrower and thinner, and finally breaks, at which point the two cells begin to *live independently* and two amoebas continue to live. Later, the duplicated amoeba will similarly divide into two, creating new organisms capable of dividing, and so on.

Oxygen deficiency, insufficient food, too low or too high temperatures, etc. cause the *death* of the amoeba.

According to the yogic conception, the functions of the amoeba, as in the life of all living beings, manifest the self-germ - the individual. *The body of the amoeba is nothing but the manifestation of the self-germ in the physical material world.*²

The inherent *motives* lie in the unmanifested Nature. These motives (impulses) give rise to all manifestations, which then, in contact with external influences (impressions of the material world), lead to *experience*, result in *experience*. Every change of place of the amoeba, every intake of food, every exposure to light and heat, etc., brings new and new experiences to the amoeba.

Small as these experiences are, they are crucial to life. This is how the amoeba gets to know its immediate environment, the outside world, and learns to adapt to different circumstances. Each time it has to overcome an obstacle, it must change its form in different ways; it must act *intelligently* in accordance with the laws of nature in order to achieve its goal, the continuous maintenance of manifestation, that is, of life. These experiences do not yet become conscious in the amoeba, but they accumulate in the ego-bud and their accumulation constitutes the *motivations* (impulses), which are thus formed in the ego-bud. These motivations manifest themselves again and again through specific motives (). Each time new experiences are added to the set of experiences already present, they create increasingly complex and evolved motivations deep in the germ of the self.

²* On the nature of the self-germ, see Chapter IV.

So the amoeba's abilities to displace, digest, excrete, absorb and reproduce are nothing more than motives, manifested through motives in the body of the amoeba, in the material world, in the motives in the unmanifested Nature. The self-germ strives for life until the external world weighs so heavily upon it, so unfavourable conditions are created for it, that it can no longer maintain its living manifestation. Then the manifestation retreats *within* the boundaries of the manifestation of Nature, that is to say, *the self-germ retreats as it were "into itself"*. The withdrawal is clear *with death* in the material world.

In yoga philosophy, the self-germ is symbolized by the turtle frog, which sometimes he sticks his limbs out, sometimes he pulls them back under the armour covering his body. For the retraction of the I-chira is followed by a new effort of expansion, manifestation, or manifestation, whenever conditions exist again in Nature, or at some point of the material world, which are suitable for it and harmonize with it. These are manifestations in new lives: *rebirths*.

With each rebirth, as we have been told, there are more and more evolved motivations in the self-germ, and thus, through motivation, the living manifestation of the self-germ is trained to more and more complex capacities, actions and manifestations.

The amoeba does not yet have a self of its own, but its whole life, its whole motive-target is already directed towards the acquisition of "self-consciousness" - the lowest "sense of self".

without it, "I" cannot exist. And *the continuity of* life can only be maintained in Nature *if each manifestation multiplies itself*.

All that lives, therefore, reproduces instinctively. The *motivations* once formed by experience on the path of evolution through the plant world, which lie and lurk deep in the germ of the amoeba's self, stimulate the amoeba to multiply itself, like reproduction in the plant world.

Memory is nothing more than the accumulation of acquired experiences and impressions, and since motivation is also just the accumulation of experiences and impressions, *motivation is also just memory*. And the motif world of the amoeba's self-germ still contains memories of the preservation of species in the plant world, i.e. of countless similar individual manifestations from the past, from an earlier stage of development. Therefore, the amoeba, too, by the power of memory, *instinctively strives to disperse into countless identical beings*.

At the same time as the individual, or the body, divides into two, the self-germs should also divide. *But since the individual soul that makes up the self-germ cannot split in two, only the component of the self-germ that belongs to Nature* - that is, the potentialities and skills (drives, motivations and the memory that they contain) that belong to Nature - *are actually multiplied for reproduction.*

Cell division is a complicated and complex process. The division of a cell, its duplication, is preceded by the splitting of the *nucleus* inside the cell, which is in turn preceded by the splitting of *the chromosomes* in the nucleus. And with the chromosomes, *the expectations and motifs* associated with them, or underlying them, are known to be duplicated in each newly formed pair of cells. The duplication of the individual motif-world thus not only takes place in the self-cell alone, subtly, but a corresponding process also takes place in the cell itself, in the cell's *matter*.

The self-germ itself, as it cannot split into two parts, *retracts into itself* when the cells completely split. "Retreat" is a figurative term. It derives from the comparison of the self-germ to the tortoise, which from time to time retracts its limbs under its shell. It is to express: the cessation of life manifestations and the persistence of the cause of the manifestations within the circle of the non-manifested Nature.

The "withdrawal" of the self-germ always means *the death of the body*.

The original amoeba therefore "dies" in the split.

However, two viable bodies survive in the material world, and since in the case of division there *are no life-preventing circumstances*: the place of the original self-germ can be taken by *two* (independent) self-germs, two self-germs whose motivational system is in any case largely identical with the skills that are manifested in the bodies! (Just as the radio wave, the radio transmission can only be heard - *and necessarily is heard!* - *in those* radio receivers which are operational and tuned exactly to the respective wave.)

In the split amoeba, *two* self-germs are already manifested, and each newly created amoeba - which for the time being has the same driving forces, motives and memory as the amoeba from which it emerged - has its own self-germ.

The divided, or separated, amoebas, going their separate and different ways, hence acquire *different* sets of experiences in life.

One amoeba is placed in different living conditions than the other. One amoeba overcomes different obstacles, moves differently, acts differently, and therefore has different repercussions from the actions of the other amoeba than its twin. In this way, the *set of* his acquired experiences, i.e. his motivations and his memory, also becomes different, is different from that of his partner.

Later, one amoeba splits and the other splits. The two divided parts of amoeba number one now have identical motives, and the two separated parts of the other amoeba have identical motives. However, the motivations of the two *pairs of amoebas are different*. And at the next split, the motivational systems of the four amoeba's self-germs are different. For each of the four amoebas has different experiences and memories, and therefore different motivations.

The amoeba lives, creates offspring by division, acts, acquires experience and thus continually expands its motivational system, until it is placed in circumstances in which *it can no longer sustain* its life. Then the self-germ withdraws from the material world, just as it withdraws into itself at every cell division. This retreat, as always, means *the death of* the amoeba. This time, however, the self-germ that has withdrawn *cannot be replaced by another self-germ*, because *there are restraining circumstances*: the outside world has put so much pressure on the amoeba that its body in the material world has become unviable. In contrast to the figurative death that occurs at every cell division, this is *the real death of the body*.

And the repressed self-germ, having ceased to manifest, becomes - and remains - "latent" within the circle of the unmanifested Nature.

But death is always followed by birth, and regression by a new manifestation. The natural precondition for this is that *the constellation of factors and circumstances in the material world should be "in harmony with" the motivations inherent in the latent germ of the self, i.e. that it should allow their further manifestation, that it should provide a way for their further unfolding*.

Such a constellation of factors in the material world, that is, the right constellation of circumstances, is bound to occur - somewhere and sometime⁽³⁾

³* A phenomenon similar to - and symbolic of - "death and "rebirth" is **the disappearance of** a memory impression (memory-image) from the manifested consciousness and its subsequent **reappearance**. The memory impression (memory image) also disappears behind the borderline of manifestation, or becomes latent - and

Somewhere and sometime, a new member (individual) of a dividing amoeba may necessarily start life in an environment and with "inherited" motivations that are favourable to some aspiring (latent) self-germ. Then and only then - neither before, nor afterwards, nor anywhere else - this latent self-chir, or the individual soul within it, *unites* with the new amoeba's shared motivational system, or rather "absorbs" it, "*becomes one*" with it.

The self-germ of a new amoeba is therefore *not a new* germ, but is in fact nothing more than a lying germ of self waiting to manifest, which has found again the possibility of new manifestations in the material world.

It is here that the *individual-life* of the latent self-germ begins again, that is, the *life of the individual* who has remained unchanged through a series of rebirths, *the life of the individual* who has ended and been interrupted. And in circumstances in which the motivational system of the self-germ can again unfold and be properly asserted. His individuality *survives*, even if *his* definite *self* does not then develop in the course of his unicellular life. The circumstances of the material world, being *in accordance with* the individual's motives, on the one hand *necessarily* lead to the new experiences on which the individual has built the basis by his past actions and experiences - they are "fate-like" and are the lawful repercussions of past actions - but on the other hand, new circumstances also open up new *possibilities of action* in each new life and enrich the individual's motivational system with new experiences and impressions.

All amoebas, for example, feed as their patterns dictate and dictate. However, it is likely that the amoeba will also encounter unusual, unfamiliar and novel foods during its life. Taking possession of these, digesting them, finding them indigestible, etc., *are new and novel experiences*. And *the memory of each experience* accumulates in the ego germ, becomes *a motive* in it and thus *enriches the motivational system of the individual*. This enrichment in turn affects all subsequent manifestations in all subsequent lives.

The individual lives, deaths and rebirths, follow each other within the world of the amoeba until the accumulated experiences (memories or motives) in the self-chiral, manifesting again and again, reach a certain degree of unfolding. At a certain stage of development, the manifestation of the I-germ

*also emerges when **the right conditions** for it, **harmonising with it**, are again present in consciousness.*

The self-germ must therefore endeavour - at this stage of development and afterwards - not to retreat into itself when the cells divide, but *to keep the cells together for the purpose of its more developed and more complex manifestations even after the process of division*. It is therefore "seeking", or rather, it is remanifesting itself in a cell in which this effort to hold together can be realised.

It is through cells held together that the living *organism*, or *multicellular animal* in Nature, is created.

The body of a multicellular animal is also formed by cell division. A single cell divides into two, two cells become four, four cells become eight, and so on: *but without the cells being spatially separated from each other, and without each cell being an independent manifestation of an I-Chira! All are united by a single I-chirra*, all manifest the motivational system of this single I-chirra.

This is the most important difference between multicellular animals and unicellular animals.

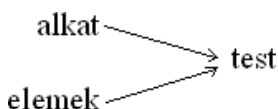
And the most important point of all this, from the point of view of the psychology of yoga, is that the multicellular animal organism is a single whole, an *individual*.

At this stage of development, the *constitution*, which is also produced by the motives inherent in the ego germ, is more complex and more definite than in the amoeba. The multicellular body is no longer homogeneous. It is also *spatially* delimited in its different sensory and action capacities, and as such it develops different primitive *organs*.

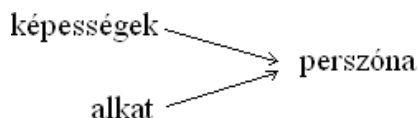
The multicellular animal, even in its most primitive form, can already distinguish to some extent between its sentient and its active faculties. These *faculties*, which *have become conscious and distinct, form a factor even more subtle than constitution*, which, together with constitution, is the
- gives *the persona* of.

The *persona*, or as an external at all times is distinguishable from the *entity* and from *skills*, taken together.

While the concept of body is expressed by the formula,



the persona, according to the above scheme, can be represented as follows:



In the persona, there is already a sense of self. For the animal, the concept of the persona is merged with the concept of the *self*. For at this stage of development, the animal, without really thinking, learns to distinguish, through experience, *its persona, its self* (i.e. its faculties + constitution), *which is* in no way deniable *from its material body*, which is exposed to danger and can be mutilated. Even if his body is damaged, his personality remains. The self, the persona, cannot be terminated by the partial material loss of its body; it remains - as a unity - as long as the material manifestation of the self-germ, i.e. the *life of* the animal, lasts, and only in death, with the cessation of the manifestation, does it dissolve, "annihilate", becoming a latent "readiness" to manifest itself again in the next life of the individual, in a similar form.

Yoga, at this level, distinguishes ten *abilities*.

These are: sense of smell, taste, sight, touch, hearing, as well as the reproductive faculty (i.e. the faculty of all functions related to sexuality), the metabolic faculty (feeding, digestion, excretion, etc.), the locomotor faculty, the grasping faculty and the expressive faculty.

These capacities gradually develop and unfold in the animal organism over the course of successive rebirths. Their development is parallel to the corresponding perfection of the *constitution*; for it is the constitution which creates and forms the organs for the faculties from the material elements of the body.⁽⁴⁾

⁴*That **the element** (which is not matter, but more subtle than the intangible something), as factor really exists, it is evidence of **regeneration** (rebuilding) in Nature. The way in which the mutilated limbs, tail or jaw of a newt, or the wound or laceration of any animal organism, even man, is healed by the regeneration of the skin layers, is proof that the body's constitution, as a latent design, is inherent in the

Every new experience acquired leads to an enrichment of the motives in the germ of the self, and these motives, as new "skills", with a direction naturally adapted to the conditions of life, perfect and extend the manifestation of the character and faculties.

In the outer self, the persona, the individual's "ambition to survive" is manifested. The individual: becomes *a self* for the duration of his life. *The self* itself is more subtle, more subtle than ordinary matter, despite being a product of the material world (i.e. of experience). *The identity of the animal identifies itself with this "self" during life*; the animal inherits *its personality* over the integrity of its material body, which is in danger of drifting. The faculties, however, are nothing more than subtle "tools" whose motive-driven *interplay* creates the inner unity that manifests itself in the animal's personality. This internal unity, as it is always in opposition to the external world, takes on *a subjective* colour. And this subjective colouring is the basis, the essence and the creator of the self-consciousness. Thus, then, the personality and the self: coexistent, *identical* manifestations at this stage of development.

The individual who has passed beyond the amoeba state, when reborn as a multicellular being, in effect brings the motivations of his unicellular state into life. These - the *repercussions* of his past actions - guide his further experience. All the motives which may have developed in the single-celled state - or rather in its whole past - seek to manifest themselves *again*; this time, however, as a result of evolution, in more favourable, that is to say, *more* favourable conditions. The motive of feeding, of moving about, etc., all claim a place in its life.

On the one hand, the abilities create *the persona* of the animal, but on the other hand, they also create the corresponding *organs* (in the constitution and the body), thus creating *the organs* of reproduction. *The formation of the sex (sexus) thus goes hand in hand with the development of the person.*

In a multicellular animal, it is no longer the whole body, or all the cells of the body, but only *certain cells* that perform the reproductive function.

Reproduction itself: either by *sprouting* (so that an offspring grows out of the reproductive cells in a part of the body), or by *mating* (so that one reproductive cell from each of two bodies fuses and becomes an independent

in the animal organism and is the controller of the arrangement, formation and development of the material elements that make up the body.

grows into a body).

Sprouting is a lower order of reproduction than the fusion of cells (mating). For in the case of reproduction, the offspring, which is produced *from one of the cells of the mother animal's body*, inherits merely the same motives, the same motivational system, which was the motivational system of the mother animal and which was contained in each cell of the mother animal's body, through the nucleus or chromosomes. The cell that has begun to reproduce, and thus all the cells that have arisen from the division of this cell and its derivatives, retain the inherited motivational system unchanged. This motivational system changes only during the life of the offspring, enriched by the feedback of its experiences during its life. This change, however, is very little, given the limited living conditions of the lowly animal. It is not sufficient to produce the variety of inherited motivational systems among the animal offspring that is required to enable the "latent" self-germs or individual souls *to find* at all times appropriate motivational systems in close harmony with themselves in the resulting - born - animal bodies.

The self-germ of dead animals, i.e. the receding manifestation of the individual manifested in them, remains *latent* - that is, it remains within the circle of the non-manifesting Nature - until somewhere and sometime an organism with a motivational system is created whose motives are in harmony with the motivational system of the latent self-germ and thus allows it to manifest again, to be reborn in them. However, in order to produce a myriad of motivational systems appropriate to different self-germs, the small diversity of inherited motivational systems that is produced by the division of unicellular beings and the reproduction of multicellular ones by the multiplication of their offspring is not sufficient.

The purpose, the meaning, of mating - the union of cells - is the realisation of an almost immeasurable number of *combinatorial possibilities*. In this case, the reproductive cell of one animal - the father animal - and the motivational system of this father animal contained in the gamete, are fused with the reproductive cell of another animal - the mother animal - and the motivational system of the mother animal contained in the ovum. The fusion of the two motivational systems creates a new, *resulting motivational system*. This motivational system differs from the motivational systems of both parents, both because of the very large number of chromosomes in the merging nuclei and because of the principle that conflicting motives tend to suppress each other and those that do tend to reinforce each other in the new organism that is starting to grow.

As the purpose of life, or rebirth, *is to gain experience*, the set of motives in Nature is designed to create the greatest possible variety. The motivational system of each self-chirp evolves to create and then maintain in life, through intermediate, transitional states, the possibility and basis of cellular unification. *The motives naturally develop in such a way as to create the most varied conditions possible in the material world and to enable as many I-cyrs as possible to manifest again from their dormant state.*

The reproductive motives and the principle of bisexuality do not, however, arise for the first time in the individual who has just become a unicellular-animal to a multicellular-animal, but are brought by the individual *from his past* in the form of motives developed in the course of his plant-world manifestations. Similar principles of reproduction prevail in the plant world. There, too, there are the manifestations of simple cell division, of sprouting and of bisexuality.

In the sense of diversity of variation, there must naturally be a manifestation - in both the plant and animal kingdoms - where both the father-principle and the mother-principle prevail within a single individual: this is bisexuality, hermaphroditism. In the lower multicellular animals, where the persona is still in its rudimentary state, as the body of such animals is a sort of *transition* between the simple and the complex animal organism, *this is the natural reproductive order*. The primitive person of the lower animal therefore still embraces the principles of both sexes. The personality of the animal which has reached the next stages of development is, on the contrary, already differentiated and homogeneous.

There must be a different underlying motive, and therefore a different organ, for the *procreative faculty*, which aims to *add* the father-animal motivational system to another motivational system, than for the *procreative faculty*, which aims to *incorporate* another, external motivational system into the mother-animal motivational system.

The two kinds of motif, or the organ of procreation or of the ability to conceive: it changes the *shape of the animal*. The conformation, in combination with the abilities: gives the animal its personality.

The development of gender is therefore closely linked to, and goes hand in hand with, the proper development of the person.

The evolved person, through his experiences in life, therefore acquires either a male or a female self-consciousness, according to his motives and capacities.

Self-awareness is created by experience, throughout life.

Through its abilities - its senses and actions - the animal is in constant contact with the outside world. Each of its sensations, impressions, each feedback of its actions: an *experience*. All experience always relates to the outside world and, although it is generated in the senses, it is 'externalised' from the animal's point of view. *Outwardly*, the external world appears to the animal be an infinite expanse, but *inwardly* there is a certain limit to experience, within which the animal is no longer capable of direct, sensory experience. The sense organs cannot turn inwards, so all experience in this direction *fails* at a certain point; and this *boundary* of the failure of experience naturally separates "something" from the external world; and this "something" is the experiencing animal itself, that which the animal learns to recognize as *its self*. The origin of the sense of self, then, consists essentially in nothing else than in the differentiation of the external world from that which *is not* the external world. Experience of the external world naturally produces the *secondary* experience of something that cannot be placed in the external world. But it is precisely *at this point* that actions originate, this point also coincides with the point of origin of perceptions; all experience proves that what is *within* these points acts and *is* perceived, and this something is not perceivable and not experientiable, since it is precisely this something that *initiates* actions, *acquires* impressions and experiences.

The negative result of the experience of the root of actions and perceptions thus creates the feeling which unfolds as a sense of self, a sense of self-consciousness, in the course of life.

This *self* is something inherently intangible; more subtle than the physical body of the animal.

In fact, the *self* - at this stage - is nothing more than a complex of constitution and capacities, that is, nothing more than the *person*.

3. THE MIND AND THE INNER SELF

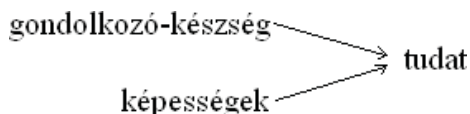
A multicellular animal, at some stage of development, develops different organs inside and on the surface of its body. Each part of its body, and even its cells, increasingly functions according to the principle of spatial division of labour. Different organs are responsible for the effects of light, different organs for the change of position, different organs for the metabolism necessary in the body, etc. These organs, obeying the motives in the germ of the self, function according to the motives which can manifest themselves. The reactions of impressions, that is to say, the actions: they take place naturally and automatically, according to the order inherent in the motives. The animal at this stage of development does not think. What it has experienced as expedient and correct in its previous lives, its instinctive memory recalls and carries out under given circumstances, even if in its present situation this action does not ensure the real attainment of its goal. An example of this is the stone-cutter's wasp, which, driven by its automatically acting motives, continues to carry honey in its cells even when the cells are damaged and the honey is dripping out of them below. Even if the wasp notices the damage, it does not stop carrying honey to no purpose, as this motive commands it to continue the operation it has always found expedient in the past.

However, "mistakes" made lead to new experiences, and once a sufficiently large number of such experiences have been made, they can become new motifs, suppressing the old ones. The animal then seems to "learn" - that is, it adapts to its environment and circumstances. This adaptation, however, is not the result of thinking, but of a mere development of motives or a change of motivation in the animal's behaviour.

Many lives, many rebirths, are necessary for the organs of the different faculties to develop properly and to become capable of all the complex purposes that arise from the animal's motivations. In the process, the animal's constitution becomes more and more complex, while the individual itself is manifested, reborn, *in successive species, in a gradual* process of development. During this immeasurably long stage of development, more and more *interactions* occur between the different faculties (sensory and active organs). More and more reciprocal reactions take place between them, and each group of reactions, composed of similar elements, leads to the development of a certain *reactivity*. When these reactivities are so numerous that they penetrate into each other's territory and not only come into contact but also overlap in many respects, they gradually develop into a subtle property of the animal: the ability to combine and organise reactions. This is yoga

the eleventh faculty, which has its corresponding organ in the body - the central nervous system - with its correspondingly linked pathways of reaction-interaction. The eleventh faculty is therefore the ability *to think*. This, *in its relation to* the ten faculties mentioned above, constitutes *consciousness*.

Following the formulae used in the previous chapter, we can represent consciousness with the following formula:



As such, consciousness is as much a materially manifested entity, created from material experiences, as either the body or the person. It is driven, sustained, and kept in operation by motives and motive forces arising from the germ of the self.

In consciousness, impressions are interrelated, one illuminating the other: it is the *undulating* - i.e. waxing and waning - "*sum*" of impressions that lives in consciousness and acquires a kind of independent life in it, becoming conscious and transparent to itself - and thus to the field of consciousness.

The substance of consciousness is made up of sensory *impressions*, i.e. the impressions of smell, taste, colour, touch and sound. These are considered by yoga to be separate *realities*, all the more so because they can - and do - exist in consciousness *independently of* the senses and the senses. For example, a colour, smell or taste can be imagined, and even complex combinations of sensory impressions can be imagined, without at the same time actually having to perceive an external object corresponding to them with our senses.

These abstract (subtle) realities of impressions - as abstract units of impressions - create and recreate in consciousness the objects of the external world. *These impression-units form the "substance" of thoughts*, i.e. the abstract substance, from the parts of which the processes, which we generally call *thoughts*, are built up and formed in the inner pathways of the thinking faculty. And as thoughts are built up *out of unities of* sense impressions, they consist not only in *faithfully repeated* inner experiences of experiences in the external world, in their totality, but also in the decomposition of impressions and experiences into unities: any *combination of* unities may be produced. That is to say, *experiences that do not actually exist in the external world can be experienced in consciousness*. This unity of impressions

are the result of *imagination*. But imagination itself is not a function of consciousness, because consciousness, in its own sphere of competence, seeks only to accumulate and organize units of impressions. At this stage of development, the control and direction developed by imagination is still *entirely instinctive*. Nevertheless, it goes on and plays a more or less part in the formation of every thought, so that no thought can be entirely free from its influence.

It is through the accumulation and ordering of impressions from the outside world that cognition of the outside world is created.

Cognition takes in the mind, and its tools are thoughts. But since thoughts are not only mere copies of real experience, but also combinative *distortions* of it: cognition in consciousness can never be purely correct-cognition.

Cognition disturbed by imagination can only be false cognition. For individual experience, however numerous, is narrow. An infinite number of individuals would need an infinite number of experiences in order to obtain a perfect cognition of reality. This, too, would only be possible if the imagination did not distort the ideas or the elements of cognition in any single case.

Therefore, in consciousness, neither animal nor man can attain, *by mere thought*, the cognition which fully and purely contains reality itself. All cognition produced by thought can only be *individual cognition*.

Thinking, however, is still *an absolute value*. For in animals and in man - almost all the way through the further course of evolution - thinking is the only seemingly secure basis for orientation and cognition the external and internal world.

The distance, the distance that the individual has to travel on the evolutionary path from the single-cellular life form to the multicellular organism is already enormous. But even more than this, an immeasurably greater distance separates the higher animal from the lower. If we consider that it is only the filtered *result* of the experiences gained in the course of a life which, according to the degree of novelty inherent in it, advances the development of the individual from case to case, it becomes clear that almost innumerable reincarnations must follow one after another before the animal's *thinking faculty or consciousness* is developed over its personality and *becomes capable of conscious functions*.

Nor is development itself continuous; it cannot be represented by a straight line that rises. The change in the motivational system inherent in the self-germ is not always positive. Nor can it always be. Development sometimes leads to "dead ends" from which it must "turn back" in order to continue along some other path (extinct animal species, for example, are such dead ends of development. For some species do not lead to further development, but in them development 'turns back' and seeks another direction. and just as the bend in a river dries up when the water finds a shortcut, so too animal species disappear, fade out, over time). But negative changes of motivation are also part of the path of development and in this sense *decadence is development, progress* - in terms of the total development of Nature.

All experience contributes to the development of consciousness, whether it is to expand the scope of the thinking faculty in relation to the outside world or narrow it. For while *the expansion of the range of the thinking faculty* is always accompanied by *an increased sense of being* in the persona and thus results in an increase in the *outward* horizon of consciousness, *the narrowing of the range* awakens the impulse of *the life instinct* in the persona, which then naturally resists the narrowing of the range and strives to an increased extent to strengthen, secure and experience *its* self-consciousness. This effort leads to function of the thinking faculty being directed inwards, i.e. *towards the self* itself.

But as *consciousness*, created and built up by impressions and experiences in the external world, *can only be capable of cognition of the external world*: as soon as the function of the thinking faculty is directed to the animal's own body and it realizes that it can cognize it as an object, *it is forced to regard the body as belonging to the external world*. It can no longer identify its self completely with the body. What *is not* the external world is then no longer the body, but "something" that lies deep in the consciousness. *The self-consciousness therefore gradually shifts from the persona to the depths of consciousness, "behind" consciousness.*

The self of the thinking animal is no longer its persona, but something else, even more subtle than consciousness, forms the core of its sense of self, its identity.

This inner identity, which is still very much insecure, is manifested *in the experiences* we observe.

Any experience that reflects back on identity through the function of thinking becomes *an experience*. Experiences that become experiences are of two kinds: either they are accompanied by a sense of validation and thus lead to an expansion of identity, an increase in the self, a space of expansion, or, on the contrary, they are accompanied by a sense of disability or diminished value, which

is clear with the shrinking, forced shrinking of identity. Only those experiences that are neither validation nor disability are indifferent to the self. All other experiences 'drag along' the boundaries of the self, in a positive or negative sense. Experiences are those experiences which are associated with some such *volume change* of the self.

When, for example, the thinking animal takes prey, or builds its nest, or mates, the prey, the nest, or its mate, becomes as it were a part of the animal's self, which the animal fears and values as much as if it were itself, as if its own self should be shortened by its possible loss. Its sense of self, its identity, is thus *extended* in this respect. Every such-ambiguous experience becomes an experience, and a *validation experience at that*. In contrast, the escape of the prey, the destruction of the nest, the loss of private property means *a loss* for him, which his sense of self, his identity suffers. All such experiences of the animal are also transformed *into experiences*, but in connection with a certain *sense of diminution or disability*.

Every success and every victory - as a validation - leads to *an increase in the volume of the self*, and every failure and defeat leads to *a decrease in the self*.

In this way, experiences are always *dynamic* processes, whose *traces* - as "wheel tracks", "traces", "trajectories" - *persist* in the depths of consciousness even after the experience itself has already taken place. Every process that takes place in Nature creates a readiness to repeat itself. In the traces and trajectories of experiences, more and more *similar* experiences run in succession, deepening the trajectory, the trajectory, of a life. It is natural that expectations which are largely satisfied by and adaptable to established trajectories are more easily manifested than unadaptable expectations which would have to break new paths, new trajectories for their manifestation. *Each established path is associated with certain expectations, sets of expectations. And the pathways are clear through habituation. (E.g. the skill of arousing hunger - and hunger itself - is a motive. However, the type and manner of eating depends on habituation.)*

And all the tracks and the expectations they have of the animal character the experience, the subtle basis the experience.

Experiences are not the same as experiences. We need to distinguish between them

if only because, while all impressions and experiences, whether indifferent or not, contribute to the expansion and enrichment of the motivational system of the ego-brain and thus affect all lives to come, experiences: deep down in the consciousness, they build character for the duration of a single life (or rather, for each life).

Character: is built up from birth to death and consists of a set of dispositions that manifest themselves in experiences, and dispositions corresponding to those dispositions.

Character is therefore more subtle than the ability to think, rather than merely contains latent expectations, on the borderline of manifestation.

The character can almost be compared to a rail-track network. On the rails, the wagons roll along easily, the switches steering the trains in different directions at all times - i.e. the motifs, ideas, etc. And it is unlikely that the wagons will veer off the track network anywhere, and there are significant obstacles, just as wagons with foreign gauges cannot fit on the tracks and cannot run on them.

Character sets the "course and direction" of motives, thoughts and experiences.

Its function - as a correlation between dispositions, trajectories and experiences - only dynamic (force) operation is possible. The character behind the consciousness is the factor that tends to enhance or suppress each new experience - as an experience - according to its own pre-existing expectations and trajectories. If an experience matches the character's pre-existing expectations and trajectories, then the character's function influences thoughts to intensify and consciously engage with the new experience, in the setting that suits the character's 'structure'. Otherwise, the function of the character diverts thoughts away from the new experience and does not allow it to become conscious, in part or in whole.

The controller of thoughts: the function of the character at all times, then, which is manifested in the combinations of impression-units that make up the thoughts, in so far as the core assembles, mixes, foregrounds or backgrounds them according to its expectations.

And this function is : imagination⁽⁵⁾

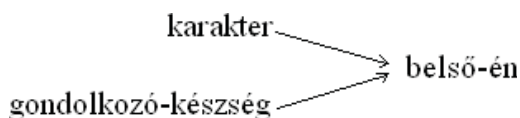
⁵* Imagination **is a creative** force at all times; not to be confused

The imaginative function, as it derives not from the thinking faculty but from the character, more subtle and more sovereign than the function of the thinking faculty.

But character itself, as it is produced by experiences in consciousness, belongs to the material world as much as the body, the person, or the consciousness, or any of the factors of these entities.

The direct relationship between character and thinking-skill brings about the unfolding of a new entity in the course of the animal's development. The relationship between the two is manifested in the unity of the inner self.

According to the representation used so far, the internal energy can be expressed by the following formula:



When the function of the animal's character is no longer wholly unconscious, but becomes partially conscious to him, the animal has reached that stage of development when he finds his self in the depths of his consciousness, in the interactions of the thinking faculty and character.

The 'bankruptcy frontier' of inward experience is then much deeper than the realm of the persona. The workings of consciousness can now also be included in the scope of experience. Experience can reach right up to the boundary of character, and experience and experience itself originate from this boundary. The animal self is thus formed between the thinking faculty and the character, in the realm of the "inner self".

The animal, at this stage of its development, by habit from the past, even regards its body as belonging to the self in general. But every time his life is in danger, he unconsciously realises that his self is deeper than his physical body. This is clearly illustrated, for example, by the example of the trapped wolf who will chew off the leg caught in the staples in order to save his self, even at the cost of severe mutilation of his body.

Also by habit, the animal still considers its personality as its self. Its impulses, anger, sexual arousal, etc., are manifested in its persona - through its senses and abilities - . Therefore, its impulses are the

*with the mere **idea**..!*

"medium of manifestation" is also usually identified with the self, as long as the inner self is not in serious danger. Then he tries to save his inner self, at the cost of sacrificing his body and even his person. Adapting or opposing to circumstances, he acts and behaves in such a way as to protect his character, so that his character does not have to change, even if his actions and behaviour make life otherwise difficult for him. The stubborn donkey, for example, tolerates the beating - the pain and punishment he feels and has to suffer - his stubborn trait, but he does not give up his character!

But for the sake of maintaining the character intact, not only the body and the person, but even the mind can be sacrificed, if circumstances so require. The untrainable animal, which appears so stupid that its stupidity makes it unfit for training, has in fact sacrificed its consciousness, its thinking faculty,- instinctively, as if it could find no other "solution" to retain its already formed individual character!

Every experience and every behaviour is adapted to the character. *Every emotion or emotion that arises in life is created by the character. It is the function of character - imagination - that influences thoughts to cluster around a certain emotional object and to form a certain emotion or impulse. In this way, character also controls the functioning of the thinking faculty and the senses (faculties). In each case, character controls the apperception of impressions and the formation of thoughts. Because its trajectories already determine the path, direction and possibilities of thoughts. What fits the character's trajectories easily moves along them and gains momentum, and what doesn't fit them finds obstacles and gets stuck. Actions, therefore, depend on the character. And when the action is the result of an impulse, the attitude developed not only gives the character expression, but naturally leads to experiences, experiences which strengthen the character's inclinations.*

The experiences created by the actions of the impulses are always connected with the thoughts present in the consciousness - that is, with the impulse itself - and can only become an experience in accordance with this impulse! And what in these experiences does not correspond to the existing impulse remains unnoticed by the consciousness through the action of the imagination. Anger, for example, blinds the one whom it has captured to all other impressions than those which support and confirm its anger.

Therefore, the emotional life: on the one hand, it is the manifestation of the character's trajectories, but also the character's desire to affirm

itself, that is to say, to maintain and secure unchanged its inherent dispositions.

So the tendencies inherent in the character of a being with an emotional life become more and more pronounced and deepened throughout its life. This means that the character of the living being becomes more and more rigid.

Rigidity - intransigence - is the most essential characteristic of character.

Even if the character-driven behaviour is at times not favourable to the maintenance of life or to the assertion of the self, the rigidity of the character is never diminished, i.e. the character does not , but the consciousness and its inherent thoughts naturally adapt to the character, in the sense that they seek to assert the self in life by unrealistic means or ways. (This is generally the essence of neurotic behaviour and neurosis, according to psychology.)

The mind, emotional life, actions and behaviour of the higher animal, as well as the development of its consciousness, are always primarily guided by character. And the motivations of the animal, developed from its past experiences, are increasingly overshadowed by the influence of the character function.

C. Lloys Morgan, the renowned motivation researcher, expresses this fact by stating that "the effect of the motive is temporary, but the habit developed from it is permanent".

Motivation is overwhelmed by evolving character.

We need to shed light on individual development from both yoga and Western psychology if we are to get a coherent picture of each phase. We must therefore talk about character from the point of view of psychology, in order to connect the links in the yogic psychology with the Western understanding.

The character not only suppresses the original motivations. It is the function of the character - the imagination - that creates the false "self-ideal", that creates the self-serving "slogans" that guide behaviour (e.g. "I am the most beautiful, and everyone must acknowledge this with homage!". "I must be the centre of events, otherwise life becomes meaningless for me!", "I am evil, and therein lies my power!", etc.), which determine - from the very beginning - every position, every view, every perception and every decision in life. F. Künkel calls such directives "Dressats", which are, as it were, slogans lurking behind the consciousness, which develop in the course of life and which are the basis of both the mind and the

influence all manifestations of the body as hidden and elemental guiding principles. These "mottos" never become conscious at this stage of development, for the self is: in the inner self, that is, in the character itself, and the self itself can never examine itself with an objective view. But precisely because they are unconscious, these slogans have an elementary power and thus acquire an unlimited dominion over the physical and spiritual life of the living being.

All these guidelines of character are in fact formed by nurture, i.e. by the events of the external world behind the consciousness of the living being.

But what happens in the outside world also depends on the character of the individual!

Every expectation that contributes to the construction of the character naturally disturbs the balance between the expectations in the motivational system and the character. The stronger the position and role of an expectation in the character, the more forcefully and strongly the opposite expectations of the motivational system will try to manifest themselves in order to restore the disturbed balance. However, since the character only allows the expectations corresponding to its trajectories to manifest in the individual, the conflicting expectations can only manifest elsewhere: not in the inner world of the individual, not in the individual's motivations, but in his external experiences, so that they can find their way back to his character through them.

The totality of experiences constitutes the external world of the individual. Thus, the inclinations of one's innermost motivational system, which are incompatible with or in conflict with one's character, are projected around the individual into the external world.

He who is miserly meets the manifestations of wastefulness, prodigality, on the road and on the roadside. The frivolous man sees, so to speak, only examples of strict morality around him. The timid man is shunned by danger, and the reckless man, who seeks trouble, is beset by fortune and success. The bashful man is surrounded by fate with flagrant manifestations of immorality. And the man of self-sacrifice is beset by evil from the outside world.

The outside world always complements the character of the individual, manifesting the contradictory tendencies that his character represses or excludes. The influence which the environment exerts on the individual is thus also controlled by the character of the individual.

The example of sexual desires is a striking illustration of this connection. The character is always homogeneous. As from the beginning, character is built up by the body, by the senses and by the experiences of impressions gained through the faculty of thought,

therefore, the character can only really have the expectations of the gender manifested in the body - that is, only one of the genders. The motivational system inherent in the self-germ, however, consists of the totality of the expectations of both sexes; as in past experiences - in past lives - one sex or the other (sexus) has been manifested in the living individual. That part of the motivations inherent in the self-germ which, in the course of a life, relates to the other sex, can neither manifest itself in the body, nor in the personality, nor in the consciousness, nor can it manifest itself directly in the character. Nevertheless, it does strive to manifest itself. These latent motives are naturally excluded by the character from his mental life, and their manifestation can therefore only be indirect, that is, as they have no corresponding object or support in the inner world of the living being, they are projected into the external world. The motives projected into the external world: they enter the consciousness through the impressions of the external world and affect the character through experience. In this way, they create a certain sense of incompleteness and tension in the character: a sense of incompleteness and a tension of striving for balance. The sense of incompleteness manifests itself as a desire, and the tension to balance itself in the search for the right experience, both in the sense of the goal of completion.

In the outer world of man, the woman is the most important; in the outer world of woman, the man is the most important. The more masculine a man's character, the more he is influenced by feminine women; and vice versa. It is precisely those qualities in a woman which a man looks for in her, and those external and internal traits in a woman which he finds most attractive, which are lacking in his own character, or which are necessary additions to it. This attraction, this effect, is the stronger the more rigid the character of the individual, i.e. the more he defies the balance of expectations.

Love is blind. Its blindness, however, consists only in its lack of objective vision. From the point of view of subjective vision, love is always purposeful: because it sees clearly the qualities it seeks, the qualities it thirsts for. Love's point of view, on the other hand, is always a function, a consequence of the character's shortcomings.

This correlation applies not only to the so-called spiritual qualities, also to the body, the shape, the form, the movement, the colours, the sound, the tactile impressions of the object of love, as well as the sensations of taste and smell, that is, everything that can be perceived, experienced.

The character always affects the consciousness, the personality and the body in the sense of the gender desires that are related to the gender that is not manifested in the individual, i.e. the missing gender characteristics.

While the differentiation of gender in the body and the body: the development of the persona, the gender-sense is a function of the development of the "inner self".

However, the differentiation of the sexes in the body is usually not perfect. The opposite sex always manifests to some extent more or less of the character and qualities of the opposite sex. And the sex desires, which are directed towards the missing sex character and the missing sex qualities, therefore no more represent - and cannot represent - all the characteristics and qualities of the opposite sex (sexus) than the body perfectly represents one sex.

The sex life of the lower animal is always: subject to natural motivations. But where, in the course of development, the character of the animal manifests itself above its consciousness, the character takes over the role of controlling the motives, intervenes in the sex life and shapes it in its own way. And since sexual desires are always to some extent imperfect and confused, the sexual life of the higher animal is also confused and can never be entirely "natural".

However, character, not only in the sexuality field, but in all other aspects as well, constantly influences and filters the manifestations of the motivational system that lies deep within the self-germ. Some of them, which are in harmony with the character's trajectories, are allowed to manifest themselves, even heightened, while others, which contrary to the character's inclinations, are repressed or excluded.

Character is, in every respect, the "threshold of consciousness".

Thinking can never penetrate behind the character. *Behind the character lie only motives, expectations; memories of impressions and experiences over thousands, millions of years, can serve motives for thought and guide the formation of body, constitution, faculties and therefore consciousness and character, as well as thought itself, all mental activity and therefore action, but are never accessible to consciousness.*

Character, then, as the threshold of consciousness, separates all that is permanent from the ephemeral consciousness. It is a material obstacle to the manifestation of a motivational system that survives the death of the body. The character's dispositions are therefore always only inhibitions: material world inhibitions of the dispositions inherent in the motivational system of the self-germ. It is character that prevents the expectations inherent in the motivational system of the living being from manifesting themselves freely in life in their entirety.

If the motivations accumulated in the self-germ are taken as "natural", the character can never be impartial, its expectations can never be natural, but, as character is closely related to the inner sense of self, it is always characterized and permeated by the selfishness related to the sense of self.

Man - that is, the manifestation in the human form - completes the stage of development which in the animal world ends with the unfolding of the unity of character, or of the inner self.

The distance from the lower animal, through the form of the higher animal, to the human form is almost incomprehensible. An extremely large number of almost innumerable rebirths must follow one another until the unity of the person, then of the consciousness, and finally of the inner self, is unfolded. Yet the steps of the path and the ascent are transparent in Nature.

Different species and breeds of animals form these stages. The number of individual souls is infinite. And because of the infinite number of individual souls, or self-germs, there are at all times innumerable manifestations of self-germs: both in the single-celled beings, in the lower and in the higher animals, and in the human form, and in all the intermediate stages of evolution. The individual - through a series of rebirths - while it evolves, it moves up and up the staircase, but the steps always declare a particular stage of development, largely unchanged. There is therefore no substantial evolution within a species. It is not the staircase that progresses, but the individual that is reborn, always on higher and higher steps.

And the full development of the inner self is a frontier on the road to development. It is the highest stage of development attainable in the animal kingdom. What follows is beyond the animal world. It is at this point that the boundary line is drawn which separates and distinguishes man from the animal: For while in the highest stages the animal form thinking only just begins to become conscious, but memory always remains unconscious, in man, within the framework of the human form, memory can also become conscious in its fullness; and this difference is clear from the fact that while all the manifestations of the animal have their origin in the material world, in man, within the human form, the direct influence of the Spirit is also capable of and can manifest itself.

Conscious memory, however, being a function of a higher mental factor than character, is beyond the scope of this chapter. We will come to its discussion later.

Character: that supreme manifested-material-world factor which, with each rebirth, is formed again and again, together with the body, or the constitution, the faculties and the faculty of thinking, and which, with death, is broken up into its units and ceases to exist.

Just as the body is built at birth, as the physique develops and the abilities and thinking skills develop, so does the character, over the course of a lifetime. And with death, not only does the body disintegrate into its constituent elements, but the constitution also disintegrates, etc. - and so the character that has developed must also disappear. The body, the persona, the consciousness and the inner self are thus: at each rebirth they are newly created, and at the end of life they are divided into their elements, i.e. destroyed. Only factors higher than character survive the death of the body and manifest themselves in each successive rebirth.

The average selfish man is generally at that stage of development which is a transition between the animal form, which ends in death, and the manifestation of eternity.

4. THE SUBCONSCIOUS AND THE I-CHIRA

The manifested self of man, that is, what man usually considers his self, does not survive the death of the body.

The inner sense of self, the inner identity, is built up from the experiences and experiences of the body or consciousness. Therefore, this inner sense of self is also a manifestation bound to the body or consciousness; it disappears with them and only *its memory* remains, just as the memory of all experiences remains in the motivational system.

The motivational system is the source of all manifestations at each rebirth. The motivational system does not die, it does not cease with death, because it consists of expectation, and expectations are neither spatial nor temporal. For the individual, the motivational system is the basis of existence. All manifestations of Nature - all the lives of the individual - can only arise from the expectations of the motivational system. One could say that it consists of the relationship between the Soul and the motivational system: *the individual himself*.

The survival of the individual is therefore not affected by the birth and death of the body. In the birth and death of the material world, only *manifestations* arise and cease, - the individual himself remains unchanged; *his manifested self, however, only for the duration of a single life!* The individual must therefore have - and therefore also man - *an even more intimate, true self, which remains throughout the whole series of rebirths.*

Where is this me? Why is it not experienced?

We do not remember our previous births. But our motivational system retains all the impressions and experiences of all our births (lives). Motivation is really nothing more than memory. Therefore, *memory is also just motivation*. In fact, man does not remember the impressions and experiences of his previous lives *because his memory is not conscious and does not depend on his will, i.e. because his memory is unconscious.*

Character is the "threshold of consciousness". It only allows those memories to surface and manifest that match its expectations. And since the character's expectations are built up *from the experiences of a life*: the memories he allows to surface cannot exceed *the experiential threshold of a single life*.

But one cannot "force" one's memory to work even within this narrow range. When one *wants to* remember something, one can only

can only do so by adjusting its thinking-ability to processes that *allow* the memories it seeks to emerge. Whether or not the memories in question arise depends not on the will of man - that is, not on the active role of his self-consciousness - but on *his character*.

The character prevents the emergence of memories that do not match the character's established, rigid trajectories. Such memories do not find their way, do not find a free path to consciousness, but get stuck in the character's expectations. Even most memories of current life are like this; most of our memories are forgotten, and at any given time we can only remember what our character *allows us to remember*. Even more forgotten, then, must be the memories of *past lives*, which have no connection whatsoever with the character's present trajectories.

For example, we can only ever remember physical pain imperfectly, superficially. Our character tends to prioritise physical well-being, so memories of pain are repressed, held back, as they can only fit into his or her trajectories to a very limited extent. And the memories of past lives, being completely alien to him, he excludes them entirely from his consciousness.

Every thought, or every mental process, is a support for the emergence of all the memories related to it, related to it, consistent with it. If, therefore, there were no character - if it did not stand as a threshold of consciousness - *all* memories could arise in consciousness.

In fact, "remembering" consists in the fact that *a memory, given the support it needs, arises of its own accord*. This expectation, as an emergence motive, is inherent in the memory itself. Expectation, motive and memory: in fact they *are one and the same*. Motivation is nothing but memory; expectation is motivation; hence memory: expectation itself.

And the basis for the emergence of memories is: the *relationship between cause and effect*.

For if at any time in Nature a cause has been associated with a cause, the *connection between the two, as a possibility which has come true, will remain in Nature for all time*. The original correlation becomes a memory, and in the memory there is the tendency, the expectation, that the correlation will be repeated - that is, that any similar cause will be associated with a similar cause again. So once a possibility has been realised, it is only necessary *to confirm* the latent expectation for the correlation to manifest itself again.

"Underpinning", on the other hand, is the constellation of circumstances which is so appropriate that it has the potential to manifest the expectation.

In consciousness, the combinations of impression-units that make up thoughts - that is, the thoughts themselves - are themselves partly *the causes of* certain earlier combinations, but also participate as *causes in* the creation of certain new combinations. In all these processes: *memories of* possibilities once realised manifest themselves as emerging expectations. Each thought thus *constitutes* a certain *support* for some latent expectation or set of expectations.

In this way, thoughts always generate new thoughts, according to the principle of cause and effect.) But as a *cause of a cause* always arises only as the result of a *memory* which seeks to manifest itself, and this memory can manifest itself only if the circumstances existing in Nature *support it*, i.e. make its manifestation possible: therefore, in every association of thought, a latent *memory* (expectation, i.e. motivation) becomes present and is expressed.

It is difficult to follow the concept of yoga in this area. The first time you hear all this, you will definitely have difficulty understanding the *sameness* of memories, motivations and expectations. These three concepts are so different in the Western understanding that one who comes to understand the identity of the three concepts must really go to the bottom of things, to the essence of the subject. Without this, however, yoga cannot be understood, followed or practised. The reader, therefore, if he wishes to become at home in yoga, must spare no effort and study what has been said until he fully grasps and understands it. It is not enough to read it once, but each and every statement and proposition of yoga must be thought over several times. One must make friends with them, one must acquire the *point of view* which is the starting point of these statements.

Everything that yoga teaches us about the body, the person, the consciousness and the inner self must be largely familiar to us, since Western biology, psychology and humanistic psychology teach much the same things, but in a different way from yoga. But what yoga teaches about memory - *the identity of* memories, motivations and expectations - is so *new*, so *unusual to* the Western mind that it can only be grasped and understood slowly and gradually.

For memory is such a "subtle" manifestation that it is only with the greatest effort that we can observe *at its root*. If

could make memory conscious, they would in fact also make motives conscious, i.e. they would deprive motives of their unconsciousness. And this would be an improvement of such a high order that the average person
- in general - cannot reach.

However, it is possible to raise awareness of the motivational system. The path of yoga is the way to go. However, in order to achieve awareness of motives and the motivational system, we must first of all become familiar with memory and understand its essence.

The difficulty here is that what we usually call remembering is only a consequence, a second-order manifestation of actual remembering.

The thinking mind - the thinking-skill - can never know the root of memory, because *the emergence of memory fills precisely the space between thoughts, not in the thoughts themselves!*

When one thought - as a process - has ended and the next thought has not yet formed or is about to form, at each of these "deadlocks" in the functioning of the thinking faculty: *memories* that are in accordance with the thoughts arise as expectations that seek to manifest themselves. In each case it is an emerging *expectation* which, from one thought as a cause, gives rise to another thought as a cause. And the memory-emergence itself does not become conscious, but only manifests itself in the fact that it merely *initiates, sets in motion and directs* the thought-process that is in the process of being formed.

If, then, there is no break in the functioning of the thinking faculty: then memories are involved in the work of the mind only in the form of setting, initiating and "diverting" thoughts.

When a person "remembers" something, it is not usually the memory - as an expectation - that is clearly in his mind, but only that he has momentary *thoughts which* are expressed, indirectly, in the inter-consequence of thoughts. This secondary manifestation of memories is generally called recollection.

As long as the memories that arise are manifested only through thoughts, the actual memory itself, which fills *the space between* thoughts, can never become conscious.

"Conscious remembering", on the other hand, is when a memory - purely as

expectation - without any thought, with the cessation of all mental processes, is independently reflected in the mind, or is the subtle object of observation.

This cannot happen as long as the character's function - dynamic imagination - triggers thought processes immediately upon every motivation or memory effect. As long as the sense of self persists and participates in the apperception of experiences, experiences become experiences, certain expectations accumulate in the character through the experiences, and these in turn *tend to manifest themselves in parallel with* the motivation and memory expectations in the germ of the self, and *in conjunction with them at all times*. The memory effects that arise during thoughts, or that are expressed in thoughts, are thus always *disturbed by the imaginative function, the function of the character*. As long as there are expectations in the character that can produce certain effects: thoughts are related to the sense of self. And as long as the function of the character is supported and manifested. Its manifestation, in turn, consists in the continuous maintenance and incessant control - as well as *filtering* - of the selfishness of the mind.

Until, therefore, the self-feeling and self-consciousness based on the interaction of character and thinking-ability is eliminated, conscious memory cannot be achieved. The character must disappear or become completely indifferent, neutral, in order to no longer influence the manifestation of memories in the motivational system.

And as the motivational system becomes conscious, the innermost, permanent self - the I-germ - of man unfolds!

The personal, inner sense of self *is a function of the character* and as such: *an illusion*, which in any case disappears when the character is gone. The character usually disintegrates into its constituent parts with the death of the body, so that the sense of self that has been developed during the life of the character also disappears with death. But yoga teaches us that, as man's true self, his individuality, is preserved in all his rebirths, *man's true self does not lie in this sense of self, not in this sense of self in relation to character, but much deeper, behind the whole mind, in the background of the whole mind.*

The true self of man - the self-germ - is eternal. *But to realize this true Self is only possible through conscious remembrance.*

The character must therefore be neutralized - "eliminated" - so that the inner sense of self is eliminated along with the functioning of the thinking faculty. If thoughts do not arise, the *interval between thoughts* is prolonged and becomes permanent. Thus, the memories - the expectations - of the motivational system are in themselves

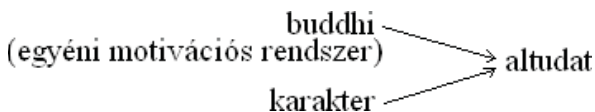
arise and can be observed clearly, in themselves. And through direct observation of expectation, one - the yogi - *comes to know the motivational system of the self-chir, or the true Self.*

The world of motivation or memory accumulated as a result of the impressions and experiences of births and births is called *buddhi* in yoga. (Actually, one could also call buddhi "individual motivational system.") Buddhi, in its entirety, lies *within* the manifestation boundary of Nature, that is, it is *within the circle of the unmanifested Nature*. Only *its effects* manifest in life: as motivation and memory effects.

In fact, buddhi is the factor which character, as the threshold of consciousness, separates from the thinking-skill.

And *the relationship between Buddhi and the character forms a unity exactly on the manifestation-boundary of Nature, the subconscious.*

Thus, according to the representation used so far, the relationship between *buddhi* and *character* can be expressed by the following formula:



Since character is the most subtle manifestation of the *manifested* material world, and buddhi lies within the realm of the *unmanifested* Nature, the relationship between the two must indeed be: *on the borderline of manifestation.*

The subconscious is on this borderline, and as such: it is an area accessible to the material consciousness, but never actually accessible.

The subconscious is therefore the upper limit of cognition for consciousness.

In fact, all mind-actions arise from the subconscious, as the two components of the subconscious - buddhi and character - contain all the motivations and expectations that are manifested in and create the mind-actions. And the result of all mental activities also returns to the subconscious, as all the recollections and memories of the impressions and experiences of mental activities - in the course of the current and successive lives - are accumulated in buddhi and character.

The mind is a complex entity. The mind is made up of buddhi, character and the thinking faculty. And the field of mind activities is also made up of *three* units: the subconscious, the inner self and the consciousness, together.

Western psychology has been dealing with the problem of the subconscious since Sigmund Freud. Since then, scientific research has increasingly shown that the subconscious mind plays the most important role in all manifestations of human mental life. It is from the subconscious that the effects of motives originate, it is in the depths of the subconscious that the so-called mental complexes lie, it is in the depths of the subconscious that all repressed motives and memories lie, it is in the subconscious that everything that man has ever forgotten, that he has not consciously perceived, that he has thought and felt, is preserved and stored in the subconscious, which contains even more than this: racial and primal memories, not only of the motivations, experiences and memories of man, but of *the whole world of living beings*. The unconscious is mysterious and formidable even to the scientist, the psychologist. It is terrifyingly vast, immeasurably larger than the realm of consciousness; it cannot be explored, it cannot be known by the exact methods of science. Deep within it lie cosmic forces. The world of the subconscious is a mystery. In the subconscious there are no words, no thoughts, only *symbols*. They are manifested in dream images and dreamlike events, they are manifested in the inspiration of the artist, the intuition of the genius, the visions, the superstitions, the morals and sins of primitive peoples and cultured humanity - according to Western psychology.

Yoga says even more than that. Since in the two components of the subconscious - buddhi and character - *only expectations can be present* on the manifestation-boundary line of Nature, what Western psychology calls "symbol" must be identical with the expectation itself, the *essence of expectation*. And expectations are not only manifested in dreams, visions, etc., but *in Nature all manifestations, without exception, arise from expectations!* Hence the expectations in the subconscious are the cause of the most profound as well as the most general and insignificant manifestations of life. As such, *all* manifestations are created and guided by the "content" of the subconscious in the course of life!

The role of the subconscious is therefore more important than ever. For all manifestations of the body, the person, the consciousness and the inner self are all dependent on the expectations of *the subconscious*.

It is natural that in the depths of the subconscious, nothing is concrete, nothing is tangible and intangible. For the subconscious is the innermost, paradoxical area of the mind where the *"non-manifest" world comes into contact with the "manifest."*

Man is generally at the stage of development where the unmanifested *buddhi* and of manifesting *character* contact-area has consciously

accessible from. That is why one can have *an idea* of the subconscious, of the world of the subconscious.

With this approach to the interface, *memory* also becomes conscious. As a consequence, behind the inner sense of self and self-consciousness of man, the *reality of man's eternal true self is revealed*.

However, there is no role for thinking in the awareness of memory. the word "awareness" is used only to express the *direct cognition* of an object. Cognition can occur outside the realm of consciousness. For example, in the 'consciousness of the body', on the level of the unicellular animal, the as yet unevolved consciousness of the unicellular animal is not involved, just as, in man, the function of consciousness has no role in the consciousness of memory, all the less so because memory *transcends* the level, the level, of consciousness.

If it were not for the *character that* reduces buddhi's total world of motivation and memory - like the threshold of consciousness - to a personal motivational system: one *would remember everything*, including all one's previous lives. And by the uninhibited manifestation of the total motivational system of the individual who has undergone countless rebirths: *man would be able to do everything*. There would be no ability, no talent, which would not find its way to manifestation if it were not hindered by *the selfishness* of man's character, or by *the personal expectations and trajectories* of man's character.

However, Buddhi's function is also behind the character. Even if this function is not conscious, it still affects the life of the living being. In the life functions of the single-celled being, just as in the intermediate animal stages and in the mental life and actions of man in general: *the function of the buddhi's motivational system is manifested unceasingly.*

The Buddhi function is remembering.

This consists primarily in the fact that *no impression, no experience is lost, but remains in buddhi's motivational system*, ever expanding and enriching it. Every impression, every experience remains *as a mere expectation*, that is, it becomes a memory or motive in buddhi. These expectations, or the constituent elements of the motivational system, are naturally interrelated, each one *reflecting on* the other. This interplay of subtle expectations is in fact nothing more than an incessant *comparison*. Moreover, since one tends to enhance, override or suppress the other, there are differences between them; one has a greater power, and therefore a greater *value*, a greater worth than the other. And thus in every comparison: there is also the fact of *evaluation*. It is natural that expectations with greater power *should prevail over*

lower value, above lower expectations. In a sense, this *decides* the relative position of all expectations. The predominance of the higher expectations, after comparison and evaluation from memory, is therefore always *a decision for* the development of buddhi's motivational system.

Therefore the function of buddhi is actually fourfold, namely: *actual remembering, comparison, evaluation and decision*. But the four functions are essentially one and the same.

In the awareness of remembering, yoga thus naturally includes *the awareness of four functions of buddhi*, equally.

Buddhi, that is, memory - the effort of motives to create manifestations over and over again - creates, creates, maintains and disintegrates body, constitution, faculties, thinking and character, too, over the course of each life. All these factors, however, are neither consciously created nor consciously maintained, because the influence of buddhi, with rare exceptions, is always unconsciously manifested in life.

But buddhi becomes conscious *in intuition*, or in the rare moments of true intuition. The clarity of intuition is nothing but the *uninterrupted* manifestation of the symbols of buddhi in the mind. And this manifestation can only be momentary, that is, it can only remain undisturbed for a moment, - as long as the character is not neutralized or eliminated. The momentary neutrality of the character makes intuition possible, but the function of the character already precludes its continuous maintenance.

One of the aims and means of yoga *is to make this undisturbed state of mind continuous and permanent*.

By neutralising the character, continuous intuition can be achieved. The latter must be made explicit in this way by the awareness of memory.

In the subconscious, which is in its essence the relationship between buddhi and character, there is all primal and all personal expectation. It contains both the motivations that have been passed down through all previous births and the expectations of the life that is in progress. *Buddhi is the inherent, primordial and eternal factor of the subconscious*, while *character is the personal and transient factor of the subconscious tied to ongoing life*. The body, constitution, faculties and thinking-ability are built up and maintained throughout life by ancient sets of motives that originate in buddhi. However, the effect of motifs is also influenced by the personal self, the character, which, through the accumulated expectations

increasingly disturbs the inherent manifestation of ancient motifs. Therefore, the structure and maintenance of body, constitution, faculties and thinking-ability cannot in fact be perfect and undisturbed. Expectations prevailing in character, as *inhibitions*, prevent the perfect unfoldment and maintenance of body, constitution, etc. These inhibitions *are the cause of* all abnormalities, diseases, and imperfections.

Health is a natural state. If there is not a single expectation that prevents or interferes with the manifestation of buddhi's primordial motivational system: the state of health must be maintained.

By neutralizing the character, by eliminating its influence, not only does memory become conscious, but the perfect wholeness of the body is achieved!

The character's expectations in terms of mind operations - the so-called "spiritual-life" - are a constant source of imbalance. The contact between the impermanent character and the permanent buddhi cannot take place without constant friction and turbulence. The character's always self-serving expectations are in conflict with the impersonal motives of the buddhi. The character even evolves incessantly. A permanent equilibrium of conflicting expectations in the subconscious can thus *never* be achieved in the course of life.

And in the eternal quest for balance, there are often phases when conflicting expectations, "holding each other at bay", manifest themselves simultaneously and together in the mind. These conflicting and co-existing expectations create what are known as *mental conflicts*, where conflicting motives fight in the mind, ostensibly for victory, but in fact perpetually in flux.

If the motifs that are in character temporarily prevail in the realm of consciousness, the opposing motifs *are repressed* in the subconscious. And if the balance is tipped the opposite direction, then the motives opposite to the character form a so-called *mental complex*, which then seems to control the workings of the mind as an "alien power".

So long, therefore, as the character has active expectations, the *whole of what* is called "mental life" can never be undisturbed, the subconscious cannot be in equilibrium, and the mind cannot be at rest.

With the neutralization or elimination of character, however, the restlessness of the mind is also eliminated, the whirlpools of the subconscious end, and the ideal state of mind occurs.

In the ideal state of the mind: there is no room for change, no room for thought. The ideal state is a state of stillness, silence, equilibrium. Then and only then - when no thoughts arise - can the motivational system of buddhi unfold in its "impersonal fullness". At the same time, the buddhi function of remembering in the buddhi world of memory can then become conscious.

However, there are dangers in deliberately shutting down thoughts . Without proper preparation, you should not even experiment with forcibly shutting down thoughts! As long as the character is not neutralized, any meaningful manifestation of buddhi's motivational system will inevitably lead to friction, memory will be disturbed by imaginative activity, the mind will be in an unstable equilibrium and will become a free prey to opposing forces. The character either triumphs and thus becomes even more rigid, or collapses. If he remains victorious, he makes it difficult to progress, and if he falls behind in the fight, his collapse is catastrophic. *In neither case can buddhi's motivational system become conscious.* Either the memory is merely distorted, or a more or less severe mental disorder is the result of the experiment.

So the mind *has to be* properly *prepared*, the character has to be neutralized, so that the realization of buddhi can proceed smoothly, without friction, and without causing confusion or major disaster in one's life.

The character, as long as it is not indifferent, excludes the motivational system from the consciousness. For it "guards" consciousness and at the same time the motivational system, so that on the one hand the motivational system - with its immense motive set and its contradictory motivations - does not disturb the purity of the narrow consciousness, and on the other hand the often impractical thought processes of consciousness do not prevent the life-sustaining and necessary manifestations of the motivational system in life.

If, through a suitable constellation of circumstances, one's consciousness unexpectedly gains an insight into some domain of one's motivational system, this insight, this cognition, necessarily involves *a shaking of* character. For the rigidity of the character must change, must diminish, in order to make this insight possible. The insight into a range of motivations must therefore always be *simultaneous* with a certain transformation of the character. And any *sudden* change in the character is a profound shock for the inner self and the mind.

If you can gain insight into the inside of your own open body, into the internal organs

into the realm of the self, then this unusual approach - until his character has been properly adapted to the spectacle - is as much *an* inner *shock* as when the torch of conscious cognition shines into the subtle realm of one's own personality, consciousness, or inner self. The cognition of the unconscious world of the persona, the consciousness and the inner self also causes alarm and *repulsion* in the mind, as the character, by its very nature, *is opposed to* all unusual cognition. Even more, then, much more, is the repulsion manifested when cognition tries to penetrate the subconscious - that is, *the realm of buddhi's immeasurable motivational system*.

This phenomenon, this fact, is used by Western psychology to break down the rigidity of character. Psychoanalysis tries to illuminate the area of the subconscious for the patient, and individual psychology illuminates the role of the inner self and the role of character in the development of the inner self, in relation to the role of the person. The essence and the result of both procedures, as well as of C.G. Jung's psychotherapy, is that *by shaking the character of the neurotic patient, he reduces the rigidity of his character and* thus to a certain extent, aligns, *harmonises* and *brings* the expectations of his character into *line with* the primal motivational system of Buddhi, i.e., *neutralises* it as far as possible. This neutralization of expectations naturally leads to a certain degree of character *degradation*, and ultimately must lead *to the loss of* character.

The neutralisation and elimination of character plays a similar important role in the practice of yoga.

But while Western psychology, by neutralising character to a greater or lesser extent, seeks primarily to cure and eliminate neurotic neuroses and mental disorders, and in the pedagogical field to eliminate existing character defects, *yoga, by completely dismantling character, allows man to attain a cognition that is elevated above the material world*.

This cognition is essentially different from all other kinds of cognition. For it does not come into being in the material world, but remains within the realm of the unmanifested Nature, where *it has no limits*.

This cognition is impersonal. It is not bound by space or time and it extends to a whole series of rebirths. This realization *is the most subtle* experience one can attain by practicing yoga - the highest stage of evolution.

And the way of yoga is: through the subjugation of character!

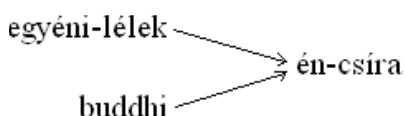
If the character has completely "ceased to exist", or has become completely indifferent, then it has no function, i.e. the imagination can no longer disturb the tranquillity of the mind. In this case, when the mind is at rest, that is, when the thoughts have ceased: the "ideal state" of the mind naturally sets in. For if the character has zero potency, and the thinking faculty is at rest, then the connection between the two cannot be maintained, and so the *inner self also ceases*. In this way, cognition becomes truly *impersonal*. And with the character and the thinking faculty switched off, only buddhi remains active around the three factors of the mind. And since there is nothing to hinder it, cognition *extends to the whole motivational system of buddhi, embracing all the bendability of buddhi, within the sphere of the unmanifested Nature*.

But this transcendent cognition of the material world can only be achieved by sacrificing the personal self-consciousness!

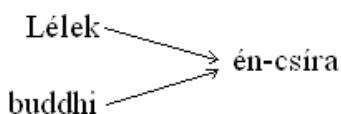
The Self that remains after the complete neutralization of the character is no longer a personal sense of self, no longer a personal sense of self, but belongs to *eternity*. This innermost Self is not dependent on time, not dependent on life, not bound to space, nor to the causal law of Nature. This innermost, impersonal Self is nothing but the direct reflection of the individual soul in Nature - that is, the *direct relation of the individual soul to Nature*.

This is the relationship: *the I-chira*.

According to the representation used, it can be expressed by the following formula:



But since *there can be no essential difference* between the individual soul and the Soul as Absolute, the formula can be formulated in this way:



The I-Chira is the original cause of all rebirth, all life and all

manifestation.

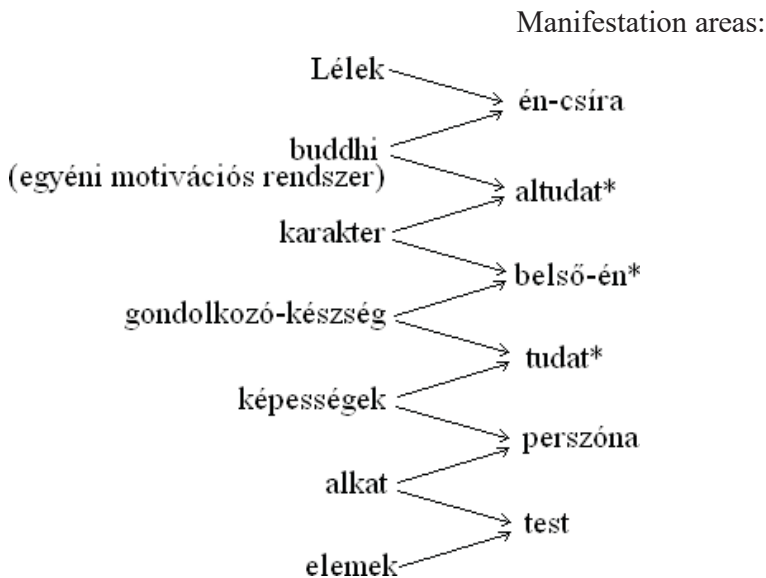
Buddhi is the most subtle factor of Nature. As to its being: buddhi is not matter, not force, but merely "light".⁶

As long as the connection between Soul and Nature is maintained, buddhi's clarity shows the direction, the path towards the end point of evolution. If the connection is broken, the light of buddhi *goes out*. Then the Soul remains alone, Nature ceases to exist for it, *the spark of being is extinguished*, the individual ceases to *exist*; the seed of individuality - the individual soul - merges into the Soul, the Absolute, and *is separated from* all that is relative.

It is in the self-germ itself that the whole development takes place. What manifests from the development is manifested in existence through *the action of the Spirit and the expectations of buddhi*, through a long series of rebirths.

We have already had some idea of the role of the ego germ in the previous chapters. We have now come to the point where the factors of individual manifestation and the units they form

into a single, coherent series: Manifestation factors:



(The areas marked with an asterisk together make up the world of the mind.)

^{6*} See Chapter X.

In this summary, all the interrelationships between the factors and the areas (units) are clearly shown. It can be seen that the unfolding - the becoming aware of each factor - is *bottom-up*: it starts with the body and moves towards the self-germ. The body is the lowest unit and the self-germ is the highest.

The material of the body, even in the course of a single lifetime, is replaced and renewed every seven years or so. The constitution changes too - the constitution of a young child is different from that of a young person, an adult or an old person. The faculties depend on the organs of the body, and the faculty of thinking depends on the faculties; they are therefore newly developed in every life, just as character is newly created at every new birth. But the self-germ remains *one*, throughout the whole series of rebirths!

The self-germ is therefore the core, the starting point of all factors.

However, since the core of the self-germ is the *influence of the Spirit, without the reflection and influence of the Spirit, none of these factors could come into being.*

Whether we consider the most primitive form of existence or the superior man, *behind the creation and unfoldment of all manifestation-factors lies Soul as the creative-moving source of power.* The formation of the body of a unicellular being is as much an effect of the Spirit in Nature as the supreme mind is a reflection of the Spirit. The amoeba's powers of locomotion, nutrition and reproduction are as much the influence of the Spirit as man's technical knowledge, philosophy and culture, and his uninhibited, untrammelled, unconstrained and perfect cognition of the *Yogi*, who has risen above the material world by the abolition of his character.

The Spirit is therefore *the centre of all being*. But since this centre is absolute, and since all that is around this centre is only the emanation, reflection and effect of this centre, *the Soul is in fact independent and outside Nature.*

The Spirit is non-acting, non-forming and unchanging. All that evolves, all that acts, all that changes, is merely Nature created and existing by the action of the Spirit.

And the ultimate goal of yoga is: the complete detachment of the absolute Soul from all its reflections and influences, i.e. from Nature!

The path this goal: *discrimination*. The further the

the more the individual evolves, the more and more he can distinguish in Nature from his own self, from himself. What he first believed to be his self, he later increasingly sees as the outer world. When he learns through yoga that his inner self is also a product of the material world, he no longer identifies himself with his inner self. And the highest degree of discrimination consists in learning to *distinguish the Soul - the Absolute - from all that is not the Soul.*

The means of discrimination: cognition.

Without knowledge, there can be no discrimination. But while cognition developed through thought can never the limits of manifest Nature, i.e., it always remains within the material world, yoga provides a way for cognition to rise *above* the material world and unlimited, limitless, and at the same time to reach the highest degree of discrimination.

Cognition does not depend on thinking and is not tied to thinking. Cognition can arise in the body, so it can arise anywhere outside the realm of consciousness. And true cognition is high *above* consciousness.

When the mind is at rest, when the character is indifferent and consequently the inherent selfhood has ceased and the function of character, the imaginative activity, is suspended - when the silence and stillness of the mind is undisturbed by any thought - *then observation, cognition, is directed only to the contemplation of the expectations inherent in the self-germ.* All the expectations of the Buddhi's world of motivation and memory are revealed in this view. but the expectations remain mere *expectations, without any manifestation,* without giving rise to mental processes, to thoughts.

This view is essentially different from any view of the material world, because it is independent of space, time and causality, and consists merely in the impersonal cognition of expectations, free from all constraints. Cognition itself is no longer a function of mind - on this supreme subtle plane of contemplation - but is the *agreement* of the contemplator with the expectations that are the object of contemplation, that is, *the cognition of expectations as if from within themselves.*

And while this cognition extends to the whole world of buddhi motivation and memory, it has a *limit:* the outward looking view from the centre, while it can see everything around it, can never see the centre itself. *This dead point of the bankruptcy of cognition constitutes the Self.* However, as this

thoughts are not present and do not arise in the mind, there can be no sense of self, no self-consciousness. This Self is nothing but *the core of the self-germ: the individual soul*.

So the real observer and knower is the Spirit!

It is not the cerebrum, not the thinking, not the mind that contemplates life and the external world, it is not the impersonal Self of the I-germ that knows Nature, but at the centre of all contemplation and cognition: the individual soul, that is, the Soul, the *Absolute*.

Even the impressions of the single-celled being, when they become experiences, in spite of the fact that the higher manifestation-factors of the single-celled being are still latent in Nature, are in fact known to the individual soul. Just as in man cognition is effected by the Spirit, for the Spirit, in the factors of the mind. If there were no Spirit, there could be no cognition.

If there were no Spirit, Nature could not be experienced. And what cannot be experienced does not exist for the observer. In this way, then, not only cognition, but also Nature - experienced Nature - is created by *the power of the Spirit as observer*.

This gives you the key to yoga.

When the individual soul, as the nucleus of the self-germ, attains the highest degree of knowledge, omniscience, it also attains the realization that all that its omniscience is directed towards different from it, that is, outside it. However infinite omniscience may grow, it cannot touch or contain the centre from which it springs. The unknowable centre is therefore *different* from all that can be known. And since all that is and can be the object of omniscience is Nature, *the recognition of the duality of Soul and Nature* arises.

It is this highest degree of discernment that enables the Spirit *to be separate* from Nature.

If the observer isolates himself from everything that is the object of his observation: he becomes isolated from the observation itself.

The ultimate goal of yoga lies precisely this abstraction!

If the connection between Soul and buddhi is broken, the self-germ is broken, the

all rebirth, the self, existence, life and death, and all suffering cease...

With the separation of the individual soul, Nature ceases to exist. The individual soul becomes absolute BEING and remains in itself. It remains as SELF, as ABSOLUTUM, independent of everything and free from even the appearance of its influences or of the appearances caused by these influences.

In this separation of the Soul is the end of the path of evolution, or the ultimate stage of yoga.

The separation - the liberation!

5. THE INDIVIDUAL AND THE OUTSIDE WORLD

The stages of the evolutionary path have been followed up to now in a different, *reversed order*. From a human perspective, this order seemed to be the right one. Indeed, empirical, rough observation shows that the body develops into the person, the person into the consciousness, the consciousness into the inner self, and so on, that is to say, that the development of the individual starts from the lowest level and progresses *upwards* over time. But since in reality *the Soul is the starting-point of individual formation* the formation of the individual can *only* proceed *from the Soul - that is, "from above downwards"* - in the beginning.

The connection between Soul and Nature - the seed of the self - must exist *before* the mind, the self-consciousness, or the body can come into being. Expectations must exist in Nature *before* any manifestation of them can take place. The possibility of consciousness must exist *before* any thought can be formed. The faculties must exist *before* any manifestation of either, either in perception or in action, can come into being. Likewise, the formal design of the living being, that is, the form, must exist *before* the body can be formed and come into being in the material world.

So, in reality, *the body is not the first, but the furthest station on the path of the unfolding of the individual.*

The plan of a house being built always comes before the house itself. The possibility of any reality must exist before any reality can actually come true. And behind each of these 'possibilities' there must also lie the corresponding 'readiness' or 'expectation' without which the possibility in question could not exist.

In Nature, therefore, all manifestations are ultimately based on expectations.

The totality of the "possibilities" related to the expectations constitutes the "*Order of Nature*" This, and at the same time the inherent *lawfulness and design*, is nothing but *the totality of* all the interrelations, interconnections and interrelationships of the "possibilities". For all the regularities - what is possible and what is not - are inherent in the possibilities of Nature. And in fact, the plan-like is nothing but *the mere fact of the successive realisation of possibilities*, which also derives from possibilities.

The pursuit of the widest possible range of possibilities and the pursuit of balance: as a sense of *purpose* is manifested in nature. And the interrelationships between possibilities form a certain order, a among possibilities, which expressed as *meaning*.

Possibilities and all that lies in and behind them - that is, the order, regularity, plan, purpose and reason that result from the interrelation of expectations on the one hand, and of possibilities on the other - constitute in themselves: the unmanifested Nature. The manifested Nature, that is, the material world, is nothing but the totality of the manifestations - subtle and gross - that result from the unmanifested Nature.

When the persona is formed from the body, the consciousness and the inner self, and then the subconsciousness, unfold from the persona: then the individual's path of development actually turns backwards, *returns into himself*, in order to cross the manifestation boundary of Nature from the material world, and to unfold his own essence *in the centre of the non-manifest Nature*, as his final goal.

The body is the most violent manifestation. The persona is less material, and the consciousness, the inner self and the subconscious are increasingly subtle. The successive *unfolding of* these units, in the course of the individual's development, therefore, progresses from the grossest material manifestation through ever more subtle manifestations, to the truly unmanifested world.

The whole path of individual development "down" and then "up" is the result of *discernment-non-discernment*, according to yoga.

The Soul becomes an individual-Soul in its relationship with Nature because this relationship is brought about by *the appearance of* contact with Nature's expectations and consequent "identification" with those expectations.

For when the Spirit is initially in contact with expectations, this contact is a kind of centre in the chaos of expectations. The Spirit is thus *immersed in* the world of expectations. This centre is surrounded only by expectations and the possibilities of Nature. All changes and all effects emanate from this centre of expectations, and it thus appears to be the root and common ground of all possible expectations. As such, *it becomes* apparently *identical with* the totality of expectations.

The relation: the self-germ. and the Soul in contact with expectations, being the centre of their world, becomes apparently *an individual-Soul*, or *individual* in Nature. For the concept of the individual is defined in terms of its confrontation with its environment in all its aspects, i.e. in terms of its place in the environment: the individual is a

the centre is clear.

And expectations are only directed at each other and themselves. They cannot, therefore, of themselves be able to distinguish the totality of themselves from that which *is outside themselves*. The cause of the distinction is of the Spirit. But the distinction itself can only take *place gradually*, according as the identification with the expectations becomes narrower and narrower, until at last the centre remains independent of everything.

An observer cannot distinguish himself from what does not exist for him. Neither can the Spirit. Therefore, in order to make a distinction, the observer must first come into contact with the object to be distinguished. The establishment of the contact in this way necessarily *precedes the discernment, that is to say, it implies the fact of discerning-not-knowing*.

So when the Soul comes into contact with Nature, there is necessarily inherent in this contact with the mind lack of discernment. Since the purpose of the contact is to discriminate, *the reason for the contact must necessarily be the lack of discernment*.

Were it not for that relationship, there would be and could be no reality other than the Absolute itself.

The fundamental condition for Nature to exist is therefore: the ability to discriminate-non-knowledge. And since the essence of Nature is ultimately a set of expectations, the *ultimate reason for the existence of expectations is also: non-knowledge*.

For the distinction-not-knowing is clear from the error, the mis-knowledge, or "not-knowing" (i.e. not knowing that Soul and Nature are different.)

In this way, we can understand the yoga's thesis that the inherent cause of both manifested Nature and manifested matter is *in non-knowledge*.

And the existence of Nature based on non-knowledge, or rather on mis-knowledge, or rather the cognition of this existence, cannot - as a matter of course - be a view of undistorted reality itself, but can only reflect an *appearance* of it at any time. For the individual soul, then, Nature - both in its entirety and in all its details - is only *an appearance, an illusion*.

We can see this in everyday life. Who can explain, for example,

how do you see the colour green? From the individual differences in the organs of vision, it is quite certain that one person sees it differently from another, but they have learned to call a certain colour sensation green, not thinking that what they see as green is different for everyone and that the word 'green' is a generic term, but that the colour green itself is as many different as the number of people who see and perceive it. So the colour green, and all colours as we perceive them, is in fact *an illusion*.

Likewise, every smell, taste, tactile sensation and sound is perceived differently by each individual. Only *the names of the* sensations that are thought to be the same are definite, but the sensations themselves are as varied as the number of people in the world. Hence our perceptions of an object are different. The object as we see it and feel it is only *an appearance*, since for each of us it has different sensations, different appearances, different perceptions. We can never know what it is that we see, feel or perceive with our other senses. What one person means by red-colour, apple-taste, velvet-smoothness, or the smell of lily of the valley is an undefinable reality.

Everything in Nature - and therefore Nature itself - can only be an *illusion* for the individual.

The ultimate goal of individual development: *the recognition of* this very appearance.

Recognition - realisation - cannot take place in anything other than something that is variable, that is not absolute. *The "cognition" of the appearance of Nature is therefore only possible within the scope of Nature*. From this statement, the idea naturally arises that the Soul becomes an individual-Soul and descends into the world of Nature in order to realize this cognition.

Why does the Spirit need this recognition or discernment? It goes without saying that it does not need it. *But the Absolute cannot be complete unless it excludes all possibility of relativities around it*. And the possibilities of relativities can only cease to exist around the Absolute if they attempt to realize their apparent existence, and it is precisely in the realization of this attempt that their falsity is proved, or they cease to exist as possibilities.

If we regard the Absolute as the innermost self in the individual, at the centre of the individual manifestation-factors, we call it *Soul*; if we regard it as the innermost centre of the external world, or of all Nature, as the creator, sustainer and mover of Nature, we call it *God*. The words "Spirit" and "God" mean *one and the same, expressing the same Absolute, in different aspects*.

Behind the innermost self of man and at the centre of all the manifestations of the individual, then, is the same creative, sustaining and motivating power, that is, *the same Absolute*, as is inherent in and reflected in all Nature and in the depths of all Nature's manifestations. *God is expressed in the individual soul of man as much as the Soul is expressed in the reality of Nature.*

The Spirit that constitutes the self-germ of the individual is none other than God Himself.

The words of Jesus, "I and the Father are one", express the same concept as the concept of yoga. In the phrase, "God created man in his own image and breathed into him an immortal soul" - the whole essence of yoga is contained. For man is the expression, the manifestation of the individual soul. And the individual soul is indeed immortal, as it is *the most direct reflection of the Spirit*, whose essence is the Spirit itself, or God.

The Christian concept is not in conflict with yoga. On the contrary, the Gospels in many respects directly support the doctrine of the philosophy of yoga. Christianity, however, *is a religion, and is therefore concerned only with the inner essence of the relationship between man and the Spirit. Yoga, on the other hand, as system of cognition and a science of discernment, seeks to explain and to know all the interrelationships arising from the relationship between the Soul and Nature.*

The basis in both concepts is the same, - as reality, the *truth* cannot be two types.

Only the doctrine of rebirth is unknown and alien in the West. This too, however, becomes understandable and does not contradict the prevailing belief among Christians it is *understood in the sense in which it is explained by yoga. Rebirth is not a transmigration of souls.* It does not consist in the human self taking on a new body after death in an animal or plant, or continuing its life in it. According to the doctrine of rebirth, *all manifestations are impermanent*, so man's manifested self is not eternal, any more than the body or the mind is eternal. It is only the subtle nucleus of the manifestations of life: that is to say, *the germ of the self* consisting of the soul on the one hand, and of the individual-motivation system on the other, which does not pass away with death, but remains within the circle of the manifested Nature and becomes *the cause of new manifestations or lives* in the material world after the termination of a life. The system of motivation inherent in the self-germ, without being destroyed, is constantly expanding and developing, so that *there can be no relapse to stages of development already passed, in a series of new developments.* Only 'detours' are possible, in the sense that

when a life-form does not provide more room for development, but forms a "dead end" in the path of development, then development *takes a different direction* and, in a life-form not yet affected, *restarts* the section of the path that was blocked for it. The human form of existence, however, represents a high stage of development within which the possibilities of progress are already unlimited, and therefore a fall back from the human form of existence into a lower animal or vegetable form of existence would be impractical and therefore *naturally impossible*.

The path of progress is not a single and uniform path, but varies from individual to individual. Not all individuals travel and experience the same stages of development. In favourable circumstances, development may be faster and take a shorter path than average. The individual need not, therefore, necessarily manifest himself *in all the forms of life*, from the mineral to the vegetable and animal kingdoms, but only in those species or stages which *are necessary for the continuity of development*.

The self-germ is symbolized in yoga by the tortoise, which sometimes sticks its head and limbs out into the world, and sometimes retreats into itself, under the shell covering its back. Contact with the outside world: the manifestation of the self-germ, or *life*. The withdrawal: the cessation of manifestation, that is, the state of *death*. And the arising and the receding of manifestation can be symbolized by *the wave motion* that can be detected in the material world. Just as the wave of the sea extends to the shore and creates movement, restlessness, a veritable witches' dance among the grains of sand, pebbles and movable fragments of stone and rock on the shore, so the wave of manifestation of the self-germ also creates development, change and restlessness, life: within the world of the thinking faculty, the faculties, the constitution and the physical elements that make up the body. And just as, in the receding of the wave of the sea, the water returns to the water, the sand remains in the sand, the pebble among the pebbles, and the rock in the realm of the rocks, so too with the receding of the manifestation of life: the elements that make up the body remain in the physical material world and are, the faculties and the faculty of thinking remain as forces, and the expectations that give rise to manifestations remain as expectations. The body becomes dead matter again, what it was built from. Only the life ceases, only the *wave* returns to its point of origin, otherwise everything remains where it was: what was matter, force or expectation remains equally in its own realm, territory.

The next wave is not the same as the previous one, even if it is similar in comparison. Just as no two waves can be *the same and find the same* conditions on the shore, *no two lives can be the same and take place* under the same conditions. In this way: *the self manifested in one life cannot be identical with the self manifested in another life*.

For the self-consciousness is : the product of experience.

In a sense, *the self itself does not cease to exist with death*, since the expectations that constitute the self persist in the buddhi motivational system, until eternity, within the realm of the unmanifested Nature. From the point of view of the material world, however, the self is thus transferred into an "afterlife" after death, from which it can no longer return, can no longer manifest itself in its fullness. The self, then, after the death of the body, really does *not exist* any more than it can "exist" only in the manifestation in the material world.

At the point, however, when the individual reaches the end of the path of progress - with the cessation of non-knowledge, *in the light of full knowledge* - all Buddhist expectations become conscious, and through this circumstance there is recollection of all rebirths, and in this recollection *all selves are "resurrected"* just before the separation, when all appearances - and thus *the whole world of Nature* - cease and *end for the individual soul*. With the "end of the world", then, when "the trumpets of the last judgment sound" and the many selves are all "resurrected": *all that is not the Soul is done away with, and only the Soul remains - as the sole reality - in its absolute being. Herein lies the "separation" of the Soul, in the conception of yoga, just it is in the essence of the Christian religion.*

Every manifestation of the I-germ: it is created by the Spirit - God - in the world of Nature. Thus, all rebirths can be understood as manifestations of God in the material world.

Yoga symbolises the manifestation of the Absolute by "breathing in and out".

manifestation cannot come into being except in a flux of alternation of in and out of the breath.

Without rhythm there is no life. And every contraction that follows expansion, every rhythm, pulsation, ripple, change is: *breathing* according to yoga.

The development of the individual: *the breathing in and out of the individual soul*, which consists in immersion in the material world and liberation from the material world. The stage of the long paths leading to the *fullness of the manifestations of Nature: the exhalation of the individual soul*. The further part of the path, the part of the path that *returns* into itself, that is, the progress from the manifestations to the unmanifested individual soul: the *in-breathing of the individual soul*.

Within this infinite orbit, *each rebirth*, i.e. each

life is also *the breathing*, namely the "expansion" and "contraction" of *the I-germ*, which gives rise to manifestations. Birth is evident by the exhalation of the *I-germ*, death by the inhalation of the *I-germ*.

The alternation between wakefulness and sleep is the soul of *the subconscious*.

Every single expansion and contraction of the self, of the *sense of self-consciousness*, that is, the experience and manifestation of the *sense of validation and disability* in life: the soul of the *inner self*. The validation, the success, the conquest of space: the exhalation of the self. The experience of disability, failure, shrinkage: the soul of the self.

Thinking, the individual thought processes: the consequences of the soul-work of *consciousness*.

But the outbursts of emotion and anxiety are related to the soul of the *person*.

And the soul of the *body* in the metabolism.

The soul process is a prerequisite for all life in the material world. Soul-making: life itself. Everything that lives, naturally breathes. Even matter breathes. It is not only the functioning of the lungs that complicates the ceaseless process of respiration, but every organ, *every cell* of the body participates in the continuous metabolism, in rhythm, in alternation.

From the most extreme kind of breathing, lung-breathing, *the principle of all breathing is the same: the wave motion of alternation.*

And since all soulings are the manifestation of one and the same principle, the expectation: *therefore all kinds of soulings are inwardly related and connected!*

Nature itself has a soul. Astronomy makes us empirically aware of the fact that both individual celestial bodies and the worlds that make up the solar systems: *arise and pass away.*

The creation of manifestations - that is, *creation* - *is the breathing out of Nature, and the disappearance, the fusion into primordial matter, is the breathing in of Nature, its retreat into itself.*

Every breath of the Spirit arises from the Spirit.

In the omnipresence of both Nature and the individual, therefore, there is manifested the influence of one and the same Spirit - God. And as the individual soul is identical with the Universal Spirit, therefore in both the individual and Nature only the same soul-working can take place, in parallel and unambiguously.

The breath - the rhythm - is the basis of all manifestation.

The individual-soul, the individual, is a certain *centre* in the chaos of Nature's expectations. All manifestations start from and return to this centre. And since the material world consists merely of manifestations, the material world actually originates in the individual and is terminated in the individual. *The individual, therefore, is also at the centre of the manifested material world, and the material world around him is nothing but the manifestation of the individual's breathing in and out.*

But in a chaotic world of expectations, an *infinite number of centres* can emerge. Each of the centres that emerge expresses a particular relationship of the Soul with Nature. And since the number of possible centres is *infinite*: the number of relationships between the Soul and Nature cannot be limited.

An infinite number of connections: leads to an infinite number of individuals. Around an infinite number of individuals, the soul of each one creates a material world around itself. But since the infinite number of individual souls *is* - in principle - *identical with a single Soul*, therefore, no matter how many material worlds are created by the individual souls, the different material worlds are in fact *coincident*. *One individual is distinguished from another only by the points of view in one and the same Nature.*

To each individual he is only the centre of *himself*, only *his own* reality, and the *earthly individual*, being outside himself, is as much *an appearance* as all the objects of which he can only get an impression by means of his senses. For all individuals the fact of the origin, existence and disappearance of the material world is one and the same.

So Nature manifested is itself *unified*. *In essence, it is nothing more than the product of the interweaving "soulings" of seemingly infinite numbers of individual souls.*

6. THE ACT AND THE OUTSIDE WORLD

If there were no individual centre, there would be no *outside world*. The two are intimately intertwined, one could not come into being or exist without the other.

The emergence of the external world is thus linked to the emergence of the individual, and the existence of the external world necessarily accompanies the individual along the whole path of development.

In manifest Nature - in the material world - there must always be a certain *environment* unfolding around the individual. For all those manifestations with which the individual does not consider himself identical, naturally form for him *an outer world*. *And since the cause and originator of all manifestations is the individual, the cause of the manifestation of an "outside world" can only be the individual himself.*

Yoga this thesis in such a way that *everything that manifests in Nature - that is, everything that exists - is the result of man's actions.*

For the human form of existence belongs to the highest stage of individual development, in which all individual manifestation-factors can manifest themselves. But to attain the human form, the individual must first have passed through almost all the phases and species of the mineral, vegetable and animal kingdoms. In the world of man's motivation and memory, therefore, there are not only all the impressions and experiences of the human form, but also of the mineral, vegetable and animal worlds. The term "man" is thus made explicit by the individual who has reached the highest stage of development: *the expression "the acts of man" thus includes all the acts of the individual who has passed through all the stages of development.*

The manifestation of every expectation: action. So thought is also action - indeed, thought is thought in the first place - regardless of whether it merely produces cognition, or whether it is expanded into emotions, or whether it also leads to real actions in the material world. The acquisition of an impression, the formation of an experience, is also *an action*. Whether unconsciously or consciously a process takes place in the individual manifestation-factors: the process itself always constitutes *an action* from the point of view of the individual, as it brings about change.

When an *expectation* arises in the single-cell being, it necessarily leads to an *experience* that is invaded by the arising and other expectations already present. For it is precisely the contact, relationship and interaction of the arising expectation with other existing expectations that constitute all impressions and experiences. And all this - i.e. the change, the experience - *does not* actually arise in the external world, but comes into being in the individual himself.

The mind never perceives light, but only experiences *the sensation of light*, it never perceives sound, but only *the sensation of sound*, and so on. *Sensations arise in the individual manifestation-factors; they arise and cease in the sense-organs, in the perceptive faculties and in the thinking faculty.* Light, sound, taste, etc., exist only in consciousness. *If sensations did not arise, we could never gain an impression of the existence of an 'external world'.* The mind can and does form the image and constitution of the external world at any given time only on the basis of and from the totality of sensations. *Of what the external world is in reality and in itself, the mind can never acquire a direct conviction.*

Even we examine the objects and phenomena of the external world with independently functioning technical instruments, the observation of the instruments and the reading of the data ultimately only consists *in the inner senses of man.* Our image and our conviction of the instrument - our knowledge of the instrument - is merely *a set of sensations*, which is created only in our senses and our thinking faculty, just as much as the indirect experience of the external world gained by the instrument itself.

The reality of the outside world is purely on sensations.

When the unicellular animal has a sensation of light, when the protoplasmic material of its body encounters obstacles, heats up or cools down, etc., in each case it is only *impressions* - sensations - that are created in it. Each such impression or experience *is retained* as a memory in the motivational system of the individual's ego germ. The whole motivational system itself consists of the totality of impressions and experiences as expectations. As the motivational system of the self-chimera does not become conscious even in man until has reached the last stage of development: therefore the totality of impressions and experiences forms a domain, a "world" for the manifested individual - for the unicellular animal, the higher animal and man in general - which he *does not find* within his own individuality, and therefore *perceives* as a reality outside him, "believes" it as a reality outside him, i.e. *is forced to regard it as an "outside world" in the material world, in so far as it is manifested before him.*

The expectations of the motivational system are the *direct manifestations* of the individual's

the inner world, that is, everything that the individual identifies with himself or herself. Both worlds are merely *appearances* and one can be transformed into the other; for whenever, for example, a part or domain of the individual's inner world becomes known to him, this known part or domain is already transformed into an outer world from the individual's point of view. The body, the person, an organ or faculty, etc., as long as the individual does not know it, belongs to *the inner world* of the individual, *constitutes the individual* himself. *The body or person*, etc., which is *known to the individual*, is already *observable*, and therefore also *constitutes the outer world*, the external world for the individual.

In contrast, in nutrition, conception, etc., *the outer world is transformed into the inner world*. Everything that the body incorporates and assimilates becomes the body itself, that is, it belongs to the individual as much as the body itself.

There is never a sharp line between the outside world and the inside world. The two can merge, they can flow into each other. Consciousness, for example, remains an *inner world* compared to the body, even when consciousness has become cognized as such and thus in fact constitutes *the outer world* for the individual.

A strict demarcation of the two worlds is not even necessary. Knowledge of the external world is only possible through *experience*, and experience takes place *in the inner world* of the individual. The external world can therefore only be *an appearance*. But the inner world, too, must be *an appearance*, since it can at any time be transformed into the outer world, losing its distinctive character, in whole or in part. *The two kinds of worlds always form together a single whole: Nature.*

However, since the concept of yoga regards everything that appears to be real in Nature as real reality, we must deal with the external world as *reality*, both for the individual and for yoga, as long as it appears to be real.

The relationship between the inner and the outer world expresses the differentiable points, the stages of the path of development.

For the unicellular animal, for example, only the external world is reality. (The unicellular animal is unaware of its inner world.) Man, on the other hand, already realizes the immense depths of his inner world, while his external world is also growing vast. And for the yogi who has attained his goal, both his inner and outer worlds disappear.

Evolution: consists in the changes in the relationship between the two worlds.

Furthermore, the external world of the unicellular animal can only be of limited extent, given the primitive and highly limited nature of its experience. However, since the development of the motivational system lying deep in the self-germ does not begin in the form of the unicellular animal, but in *the infinite past*, and *is constantly extended through* the infinite past, through the mineral and vegetable worlds, the exterior of the unicellular animal must necessarily be *already definite and lawful*, however small it may be. For its exterior can only be *the same as that* which the self-mind *has already* formed from the memories and manifested experiences of the self-mind, repeated innumerable times in the past.

And if the appearance of the single-celled being is already definite, the appearance *of the human being must be even more definite!*

Experiences that are repeated many times, many times repeated, become more and more significant in the course of rebirths, and those that are repeated countless times become almost permanent, ever-present. These experiences that become permanent constitute the skeleton, the basis and the laws of the external world.

An existing regularity is in fact nothing more than the apparent constancy of countless repeated experiences.

The tendency of many, many repetitions of experience is to repeat the same experience many, many times, that is, infinitely many times. This tendency develops of its own accord, since development always means "expansion and growth", and manifested Nature "grows" only if every manifestation in it strives to multiply itself. And the fact of repetition also constitutes a certain faith, a conviction: the appearance or "faith" of the constancy of impressions or experiences.

The belief (faith) is clear in the fact of "maintaining" an appearance.

So everything that remains, that is lawful in the outside world, is the result of a belief, a conviction.

In fact, the *laws of nature* - the laws of mathematics, physics, etc. - are also just *beliefs*. They owe their uniqueness in Nature to the elementary force which arises from the fact of the innumerable repetition - the constancy - of experience.

The same elementary force - the force of its innumerable repetitions - makes dominant and irrefutably commanding the motivations which, like the

the direct manifestations of expectations - the regularities that manifest themselves *in the inner world of the individual*.

Everything that exists is an illusion. And the basic conditions of existence: *beliefs and motivations*.

If a living being did not believe that either the outside world or itself existed, it would not exist. If it had no motives, it would not be capable of action. If it did not act, it could not have experience, and so could not really be convinced of the existence of either the external world or itself.

But as a living being has motivations, it also acts. Through its actions it acquires experience. From its repeated experiences, it develops *beliefs* about the outside world and about itself. These beliefs form for it the basis of the existence of manifested Nature. The experience gained through these beliefs builds up and enriches *his motives*. And the external world gives him the means to manifest and act upon his motives.

Thus, the consequences of motivations are beliefs, and the consequences of beliefs are motivations!

And since the beliefs and motivations of a living being are manifestations of the same motivational system - the motivational system of the self-germ - beliefs and motivations do not differ in their essence, but only *in the way they* are manifested.

All actions stem from this motivational system. This motivational system itself is made up of *memories of impressions and experiences*. Actions are therefore in fact created by memories of impressions and experiences. Impressions and experiences can only arise through an action (process). *Thus, therefore, the cause of every action must be: some previous action!*

This train of thought leads to infinity, to absurdity.

But it is precisely such infinite sequences of causes that prove the illusory nature of manifested Nature.

In a triple mirror, we can directly see a series of repetitions of images originating from infinity and receding into infinity. In this case, however, only the *appearance* can originate in infinity and proceed towards the opposite infinity, - the

one reality always remains the *centre*. The

centre of Nature is the individual, the *Soul*.

Nature itself is eternal. But its essence can only be revealed by an infinite number of *expectations* is made up of.

Expectations are manifested by the Spirit. And since all manifestation consists of the manifestation of expectations both the outer world and the inner world are based on *expectations*.

Both beliefs and motivations are therefore manifestations of expectations.

Beliefs can only come from the motivational system of the individual. And all the apparent reality of the external world - that is, the whole external world itself - can only be based on beliefs, can only be based on beliefs. Thus, the whole external world is always a *function* of the motivational system of the individual - or of the expectations inherent in the motivational system of the individual.

And the emergence of an expectation from the motivational system - i.e. its transformation from a latent state into a present state - is always a *change*, which triggers processes, which involve processes in Nature. And since every change and every process is itself *an action*, - therefore the fact of the external world and all its developments are indeed: *the consequence of actions*.

The mountains, the earth, the lightning, the attraction, the weight of bodies, matter and force, the light of day and the darkness of night, and the successive seasons, the budding, the ripening and withering of seeds, etc., *are all the result of the individual's actions in the external world*, just as a table, a chair, a steam-engine, or an electric telegraph are. Every flower, every leaf, every insect, and every animal, and every expectation, change, movement, origin, disappearance, and apparently independent existence of objects and living beings, as belonging to the external world, are in fact all the *result of the actions of the individual*. The laws of physics, or of geometry, *are as much the result of the actions of the individual as are the laws* of youth and old age, of birth and death, of water, fire and air, of the heavenly bodies, of the orbits of the planets, and of the universe itself.

There is and can be nothing that does not come from the actions of the individual, as everything that is in the outside world can only be a manifestation of the expectations that arise from the individual's motivational system!

The outside world is the whole motivational system but only a certain part of it,

range. It is not the whole motivational system that is manifested, but only those expectations that find support in each other, that are interrelated and that facilitate each other's manifestation. And since only that can exist in the external world which is already inherent in the individual's motivational system, and since the individual can only gain experience in the external world, i.e. can only add to his motivational system new experiences which arise from the existing ones or from combinations of them, the external world is always fateful, i.e. a consequence of the past. Nothing is accidental. Nothing is accidental. Every event, every seemingly unrelated occurrence, is also the result of a relationship of expectations. However, on the basis of the relations discussed, an action cannot be without consequence.

An expectation manifested in action, sooner or later, when it is properly supported in the external world, will necessarily manifest itself again and again and produce consequences corresponding to the action.

This is the "law of fate" in Nature, or *Fate* itself. It is the basis of life and of all individual and collective development.

The outside world depends on actions, and actions depend on the outside world. Implicit in this circular relationship is the principle of *the determinacy of manifested Nature. What is manifested cannot have free will.* The relation between the external world and the actions and changes, the effects and repercussions that flow from it: it is always *bound and lawful*.

For the individual soul, however, deep within the self-germ lies *the latent, all-encompassing and unlimited potential of Nature.* Through the influence of the individual soul, new and new possibilities can always become real, latent expectations can become present, free and unlimited. *Within the sphere of the unmanifested Nature, therefore, there are no constraints.*

Development is rooted *in the free will of the individual soul.* And *the path of development relies on the determinacy of manifested Nature.*

how "development" and its "path" in Nature are related.

Behind all bondage lies *free will*, which is in fact *the source of all bondage. Bondage itself was created by free-will!*

What the living being looks like and what it contains and what goes on in it can only ever be *the fateful consequence of the living being's individual past and actions.*

In contrast, the *inner world* of the individual consists of both the *direct* manifestations of expectations and the *expectations* themselves and the *possibilities* of Nature. *The inner world of the individual thus "constitutes" destiny.*

According to the development and the actions, the individual's *exterior* changes from life to life, each time *revealing a different domain* of the motivational system of the self-germ, according to the expectations that have become predominant, or grouped around them, adapting to them. The external world, therefore, in relation to the motivational system of the self-clique, is always only *partial* and never contains the *whole of destiny*, as it cannot manifest *all the* consequences of the individual's past.

The inner world of the individual, on the other hand, encompasses the whole path of development and all the possibilities of development. It is in the inner world of the individual that *development* itself takes place, that is, *unfoldment*. What manifests from this inner world belongs to the material world as much as to the outer world. But the core of the inner world is the *individual soul*, at the centre of which is the ABSOLUTE. *There are no limits to the inward* unfolding of the inner world.

In fact, there is no outside world. There is only a projected inside-world.

If you throw a stone, it falls back to the ground.

Because the stone is *heavy*, the stone has *weight*, and therefore it tends to *fall*. Already in the world of the experience of the single-celled being, everything had *weight*, everything was striving *downwards*. In reality, however, *it was only the individual's experiences that were identical in this respect*, and thus the law of heaviness was formed, through the innumerable repetitions of the corresponding experiences. The law of heaviness prevailing in the external world is in fact nothing more than a *belief* - the individual's *belief* in heaviness - which arose in the individual's inner world, through his experiences in his inner world. The "weight" of the stone is always *an expression of the inner world* of the individual, not of some inherent law of the external world independent of the inner world of the individual.

But for the living being - man - the difficulty has the character and force of natural law. For the living being's external world *is fated* and built *on the experiences of the past*. As long as man does not rise *above* the world of appearances, that is, as long as he remains bound to the material world by his self, he is not able to prevent the continual repetition of experiences which have become permanent, nor can he prevent his new experiences from adapting themselves to the laws already existing.

*For man, therefore, the stone had, has and will have weight, as long as the stone remains a stone. But the yogi, whose cognition has penetrated into the realm of the unmanifested Nature, whose self has become impersonal because his self dwells in the depths of his self-germ, has also made conscious the whole motivational system of his self-germ. By dominating it, he can abolish all his beliefs and convictions the past; he can therefore abolish, that is, dissolve, the laws of nature. For the yogi, the stone can be weightless, and even *lifted*, by itself. The yogi, as he can manifest *every expectation* of his motivational system of the self-germ, or of Nature, can create *any* manifestation in Nature, is not bound, not limited by any belief, any law. This is the explanation and the essence of the so-called *miraculous eating*. It is the unlimited application of the unlimited possibilities that explains the miracle.*

The weight of a stone, like all laws in Nature, is based on the individual's beliefs. *If this belief changes, if a different belief arises in its place, the laws of the external world must also change.* "If ye had but as much faith as a mustard seed," said Jesus to his disciples, "ye would say unto this mountain, Depart hence hence, *and it would depart*, and nothing would be impossible for you..."⁷

On the one hand, the *lack of* faith in the omnipotence of the individual soul, and on the other hand, the *habituation of* past experience, are the reasons why man lives within limits and cannot perform miracles.

Habituation binds you to your beliefs, habituation also provides a way for your motivations to dominate you.

Habit is what sustains the outside world and keeps it the way it is.

Habituation prevents man from realizing the apparent truth of all manifestations, and from elevating his faith above his beliefs.

But the "constancy" of experience - that is, *habituation* - can itself be an illusion, since all the experiences and sensations that constitute it are already *illusions*.

How is it that the practical path of yoga is precisely aimed at *overcoming habit*, as if it were a reality? How is it compatible with the concept of yoga *that it takes the outside world as reality, but at the same time, when it sees through its illusory reality, it also sees through its untruth?*

⁷*Matthew, XVII. 20

What is the difference between appearance and reality? What is appearance and what is reality?

According to yoga, the answer to this question follows naturally *from the difference of viewpoints*.

The two: *essentially one and the same*.

What is *real* in the process of experiencing and experiencing is *real* before and after: *appearance*.

The outside world of the single-celled creature is narrow and small. For the unicellular animal, therefore, the external world as known to man is still hidden, still *a latent appearance* which he does not experience. For man, however, this same external world has already unfolded in its entirety and thus constitutes a fully experienced and experienced appearance, or *reality*. In the yogi's attainment of his goal, however, all manifestation ceases; for the yogi, therefore, the outer world of man *becomes* an apparent reality, again an appearance, and a *recognised appearance at that*. *In the trinity of latency, presentness and apparentness lies the essence of the reality or apparent existence of objects*. The same object, seen from below, is only a latent appearance; seen from the level of its plane, it is a present reality; seen from above, it is a recognized appearance.

This trinity is also expressed in the notions of *past, present and future*. The future can only ever be latent, the present becomes reality, and the past is a recognised semblance. *The object remains the same at all times, only the points of view are variable and different*.

And the change in perspective is clear with progress. Therefore, the transformation from future to present, or from present to past, that is, *time* itself: *is* a natural function, a consequence of the path of development.

Past, present and future are all the same as eternity. None of them can be separated, in fact there is no difference between us. The present is all eternity, just as the past and the future are all eternity! It is only the *differences in perspective* that give the impression that eternity is divided into parts, into domains. And *changes of perspective* lead to the further appearance that the domains of eternity are incessantly transforming into each other. The future becomes the present, the present disappears in the past, and the past is repeated and resurrected in the future. It is in this apparent cycle that life and rebirth stand: life and rebirth. *But existence, in its totality, is always one and eternal*.

The eternity of Nature will remain even when Nature is permanently dissolved for the separated Soul who has achieved its purpose, because for individual Souls who have not achieved separation, Nature will still exist. And since the number of individual souls is infinite, no matter how many individual souls reach separation, the number of other individual souls remains *infinite*.

In the above sense, therefore, the *external world* is also eternal, being the consequence of the sum of the individual's actions. *The time-bound existence of the external world is only an appearance*, which consists in the fact that the *consequences of actions are also latent, present or absent*, according to the respective differences and changes of viewpoints.

It is not only the totality of the exterior world of an infinite number of individuals, but *the exterior world of individual: the eternal, connected with all Nature, part of all Nature, and thus connected with all Nature*. In the outer world of each individual, therefore, *other* individuals, *other* living beings, are manifested outside of him. Indeed, virtually all movement in the external world: it arises from, or at least is connected with, the manifestations of individuals outside.

If the outside world is just a projection, are these creatures not real? Are one's relatives and friends, the many people one meets on the street, one's well-wishers and enemies, all just pretend beings? Are they merely like dream images, like figures of one's dreams, apparently with a life of their own, with their own perception and individual will?

Appearance and reality: one and the same again!...

The living beings in man's external world are indeed *apparent beings* in the sense that man *sees them as he sees and perceives them as he can see and perceive his living and non-living environment on the basis of his past experiences*. They are *real beings*, however, in the sense that all manifestations *are produced by the action of self-germs outside man in his external world*.

For the self-germ of the individual consists in the relation of the Soul to Nature - that is, the relation of the Soul to "all Nature". The expectations that arise in the motivational system of one self-germ can therefore reflect on the expectations of the motivational system of *all* self-germs, i.e. *all motivational systems*. *Each such interaction naturally manifests itself as a manifestation of an outside individual in the outside world*. The manifesting living beings themselves, as living forms, are in turn a consequence of *the past* of the individual who observes them: they are in fact *memories of previous births, and they necessarily manifest themselves in forms which are already known to the individual*.

The unicellular being cannot have a concept of peace, nor can it perceive or experience peace in its very small external world. The ant does not perceive the bear as a separate living being, but only knows its feet, its fur, its shadow, its weight. The bear already experiences the whole ant. But it does not perceive *the man* with intellect, character and comparable judgement - in his superiority to it, but only perceives the man's *body and movements*.

The outside world is always an expression of the individual's level of development. And the living beings (living figures) manifested in the outside world: *are merely imperfect and incomplete reflections of other individuals* in contact with the individual's motivational system. They must be imperfect and incomplete, because the living beings that populate the external world are not in fact 'identical' with the individuals manifested in them, but can only be certain *partial* manifestations of them. For the manifestations produced always correspond to the degree of development of the individual at the centre of the external world, they *cannot exceed it*, and their latent, present or vanished state always depends on the momentary perspective of the observing individual.

Nor are *the actions of* outside beings free, never independent of the observing individual, just as their actions and behaviour can never be *accidental* from the point of view of the individual at the centre of the outside world. Everything that manifests and takes place in the external world can only be the consequence of the individual's *past, of his actions*.

Any effects that do not correspond to these consequences must naturally remain *latent*. An outside being can never act in any other way than the observing individual's past allows or requires. *There is no injustice and no accident*. All manifestations are fated.

Anything that does not correspond to the prevailing point of view, or to the stage of development reached, must remain hidden and latent to the individual.

Only as much of the external world as the individual at his stage of development can normally grasp.

Even man does not directly perceive all the thoughts, characters, and judgments of other men manifested in the outer world, but can only take note of and *infer* from expressive gestures, sounds, or written signs, in his own way.

But the yogi who has reached the ultimate stage of the path of development can also perceive mere thoughts, as he has *direct awareness of* expectations and all their relations, without their having to manifest before they become perceptible to him.

In fact, from the yogi's point of view, the whole of Nature *becomes a recognised appearance*. The manifested material world is as much *an external world* for him as the realm of unmanifested Nature independent of space, time and causal relations.

For the average person, however, the material external world *is still a reality that* is not identical with the *whole of* Nature. The external world of man: *a partial and limited set of manifestations of Nature*.

7. ACTIONS AND DESTINY

At the very bottom of the motivation system, *the foundation of the* motivation system, in which motivation is rooted: *ignorance*. Non-knowledge is clear in the mis-knowledge, in the error, in the fact that the Soul that has become individual *looks* only *outwards* - around itself - *and* does not realize the absolute-absolute nature of itself, but considers itself *as identical with* the expectations of Nature and their manifestations, in the perspective.

From the very first birth, until the end of the evolutionary journey, until individual reaches perfect cognition, the individual soul appears to itself as identical with the respective self, *identity*. Existence, which is in fact *suffering in* all its aspects from birth to death, is considered desirable, a pleasure in this *non-knowledge*, since it considers itself to be discovered only in manifestations, and therefore must insist on life, on manifestations. If they did not give him pleasure, he would have to deny himself. The actions of the manifested self are therefore considered by the individual soul as its own actions. Thus he sees all the actions of his self as if they were of his own free will, so that he may truly find pleasure in being. But since there can be no real joy in that which is transitory, the world of manifestations - the material world
- must be permanent, even eternal, in order to feel a secure footing under its identity.

All of these errors flow from each other and together form *non-knowledge*.

Non-knowledge is thus the most elementary *basis of* existence itself, and therefore of all manifestations, impressions and experiences.

All *motivation* comes from not knowing. It is through motivation that impressions and experiences are created. *Motives* are made up of sets of impressions and experiences. And motives are also manifested again and again through the driving forces, impulses.

Non-knowledge, plus all the motivations and all the experiential motives: together they form the motivational system.

Yoga teaches that *four kinds of* motivation arise directly from non-knowledge - at the very bottom of the motivational system: the sense of being, the instinct for life, desire and aversion.

The sense of being arouses in the individual the feeling, the conviction that "I am",

or "exist". The sense of being - as a motivation - is therefore identical with the root of the *sense of self, of identity*. In its essence: *it consists in the confusion, in the identification of the respective contemplative-organ with the contemplative-force of the Soul*. For the individual, until he has attained cognition, thinks that his eyes see, his ears hear, his hands touch, thinks that *his self* observes the external world, whereas it is in fact the *Spirit's power of observation* that acquires impressions in the individual. But it is only at the end of the journey of development that the individual soul realizes itself, its absolute self, until then the illusion of a *sense of self* obscures its vision.

The sense of being is the most elemental motive arising from not-knowing. When the ego expands, i.e. asserts itself, i.e. conquers space in the external world, it is always the *sense of being that* motivates its manifestations.

On the contrary, when the outside world imposes itself on the self and thus constricts the self into a narrower space, i.e. when the self suffers a loss of value and therefore feels handicapped: *the life instinct* always emerges from the depths of the motivational system and opposes - as a motivation - the attacks of the outside world. While in times of validation it is the sense of being, it is the life instinct that guides the individual's actions. The life instinct is complementary to the sense of being. In essence, *it consists in an insistence on maintaining the self*. And the self can only be maintained by *seeking* new experiences and by *maintaining what one* has already achieved. Therefore, these last two pursuits are part of the essence and manifestations of the life instinct.

Desire is the accompaniment of the sense of being. It is, in fact, a striving to achieve validation, a striving of the self to expand, to conquer space in the outside world. Desire is always a possessive endeavour, the aim of which is to link certain phenomena of the external world to the self.

But *alienation* is an accompaniment to the instinct for life. Alienation is the effort to eliminate the feeling of disability. It is an effort of the self to contract even more, to the point where there is a *free space* between it and the outside world, and thus to eliminate the pressure and anxiety of the outside world. The aim of alienation is always *to free the self* from certain phenomena of the external world. Therefore, alienation is complementary to desire in that it enables the goal of desire: assertion.

The group of five, consisting of non-knowledge, the sense of being and desire, and the instinct for life and aversion: the layer of *subsistence* motivations, the lowest layer in the motivational system. All motives that arise from the confluence of life experiences are based on this layer, are generated by this layer. If the bee, as an animal species.

learns from countless experiences that the best way to ensure the life of its offspring is to build cells and carry honey, cell-building and honey-carrying become the motivation for all bees. If migratory birds learn that they can continue to find suitable climates in other parts of the world as the cool season approaches, the autumn migration will become a motivation for all migratory birds. These motivations: *they come from experience*. Behind them, however, lie the sense of being and the instinct for life, the longing and the aversion, the four kinds of motivation that have created these practical, experiential motivations. Underlying these motivations is this *non-knowledge, the common ground of all motivations*.

Underlying all experiential motivation, then, is the five sets of life-sustaining motivations. These are the *impulses* at any given time which are *the causes* or *motives* for all motivational manifestations in Nature.

All motive-effects and motivation-revelations can be traced back to these five types of motivation. For example, the feeding motivation arises in an animal when the need to feed is established. The need can be of two kinds: 1. either the material need of the *organism*, the satisfaction of which is necessary for the maintenance of life, or 2. the need arising from *comparison* (for example, when the animal sees that other animals around it are eating, it does not want to be less important than them, and therefore wants to eat itself.) In both cases, the motivation to eat *takes* the form of *hunger*. The need is merely the "compelling pressure", the anxiety of the outside world; whether we look at the real need or the need by comparison. This anxiety creates on the one hand *an aversion* - a feeling of embarrassment - to the status quo, and on the other *a longing* for the satisfaction of the need. These are the impulses that create the manifestations of the food motivation. In eating, as a motivated action, the *sense of being* is expressed: eating constitutes satisfaction, validation for the animal, not only does its stomach become full, but its self is expanded in eating, in the removal of the distressing need. And the continuation of the act of eating is again maintained by the impulse of *craving* - the attachment to the sensation of lust. The motivation to eat itself consists merely *of the memories of experiences* in the course of rebirths. The memories: *expectations, always motivated to arise, to manifest, by not knowing, and by the other four motivations*. But the cause of the motivation is always an *imbalance* in the motivational system. If the equilibrium is temporarily set - as in satiety - the motivating effect of the motivations is also eliminated, and in this way the manifestations of the aroused motivations (experiential motives) are also eliminated, due to the temporary lack of impulses.

The same in the context is up in the gender-motif, etc. - in the end *all* existing motivations. When a

motivation is sublimated - (e.g. if instead of satisfying the sexual motivation one creates a literary work of literary value on a sexual subject, as a result of an inner *compulsion* to express oneself - in reality, even then, the lower motivation does not arouse the higher one, *the impulse does not lie in the lower motivation, but in the five basic motivations at all times.*

Non-knowledge and its consequences - the sense of being, desire, aversion and the instinct for life - are the sole impulses behind all manifest motivation, or rather all manifestation of motives!

The impulse is triggered by an imbalance in the motivational system. The impulse gives rise to a certain motivation as a set of memories of experiences. Memories: expectations that tend to manifest themselves as a result of the impulse. And the impulse has the purpose of restoring balance. Every impulse therefore seeks to bring about a *change*, in order to restore equilibrium, and thus leads to processes in the material world - *to action.*

Change can only come about through action. When a thought unfolds, or is transformed into another thought, when several thoughts merge into an emotion, an impulse, or when an individual actually performs an action, it is *an action.*

Certain expectations become active in actions. Their becoming active naturally breaks a certain path - a *trajectory* - along the boundary of manifestation. *And in this way, actions not only create change in the external world, but can also reflect back on the character, deepening existing paths or opening up new ones.*

The impulse was to restore balance. Therefore, *as the actions take place, the balance in the motivational system is restored.*

Each new equilibrium *situation*, however it arises, naturally involves *the memory* of the action that took place - and thus the impressions and experiences associated with that action. This memory is thus retained in the motivational system, becomes associated with the motive or motives that generated the action, and, as a *latent expectation*, waits to reappear when the circumstances are right. Motives are thus expanded by experience; they slowly evolve, perhaps becoming new motives, as a result of new equilibria created by action.

However, the equilibrium state of the motivational system cannot remain undisturbed. As we have said, every action has a repercussion on character. As the character's trajectories deepen or change: the character is in a state of incessant change and evolution. *There is therefore a new imbalance between the character and the motivational system.* This disturbance creates new impulse effects. Impulses give rise to motivations, and motivations lead to actions. The actions add new memories to the motivational system, while a new equilibrium situation is created in it - but the actions themselves can also reflect back on the character, so that the equilibrium is disturbed again.

This cycle lasts as long as life itself.

The instinct to live creates hunger. Hunger leads to action, and action leads to an indifferent state of satiety. In the character, however, the habit of eating *is* developed. The habit creates more needs, and awakens the longing, the life instinct, which, as an impulse, again creates hunger. Hunger again leads to action. and so on until the character is completely extinguished by the death of the body.

Above is the essence of the cycle of *fate*.

Every impulse can only arouse those motives, can only motivate those expectations to manifestation, which expectations - as memories or motivations - are already inherent in the motivational system of the self-germ. Of these, only as much can be manifested as the character, as threshold of consciousness, allows to pass through. The world outside consists of the interactions of manifested expectations. But these same manifested expectations also create experiences and actions in life. Hence: *in the external world, only those impressions can be experienced and only those experiences can be produced which arise from the manifested motives and the interactions of these motives; nor can any action take place other than as a consequence of the manifested motives or as the result of the complex motivational effects.*

Nothing can happen by chance. All impressions, thoughts and instincts, and all actions are determined by motives and motivations.

The will to act breaks or deepens a certain trajectory in the character, thereby creating a certain "habit" (because habit comes from the very first action, other similar actions only reinforce or intensify the habit.) The expectations associated with the habit gain *added value*. This added value disturbs the equilibrium of the motivational system and leads to new

creates pulses. The consequences of these impulses are motivational manifestations. The character's trajectories and expectations, while forming barriers to the manifestations of the motivational system, can therefore constantly feed back into the motivational system and stimulate it to generate new impulses.

You could say that what manifests itself in life manifests *itself by the permission of* the character and *at the will of* the character. And the character is constructed by the sense of self - the identity - from experiences, which it transforms into experiences. If there were no identity, experiences could not become experiences and character could not develop. *The cause and controller of what manifests itself in the course of life is therefore, ultimately: the self.*

A hunter covets the fur of an animal. He stalks the animal, traps it and kills it. He skins the animal, gets its hide. He can only do this because caveman did the same thing. But not only man's ancestors, but also animals and even single-celled creatures, in principle, acted in the same way when they were hungry.

The hunter motif comes from the past of evolution. The action: stems from the motivation.

Night follows day as the hunter hunts, clouds gather in the sky, dew falls to the ground, showers shower, thunderstorms rage, lightning lights up the landscape, sky echoes through the mountains. All these are the experiences of the hunter. *Experiences are created within the individual and are only projections of the outside world.* So day and night, clouds and thunderstorms, all arise from the hunter's motivational system, because prehistoric man has had similar experiences, and so have animals, and not only animals but plants and even the mineral world have had experiences of day and night, of good and bad weather. *And the experiences of the past tend to repeat themselves ad infinitum.*

The hunt usually goes off without a hitch, but it can happen that the hunter stumbles over a tree root and breaks a leg. All change is a manifestation of motives, so all misfortune is also caused by the motives of the individual. Misfortune and misfortune are not accidental, since *all experiences arise from the inner world of the individual.* The crossing of the tree root in this case was prevented *by the character of* the hunter, which did not allow the danger to become conscious in his mind until the trouble occurred. The fall is the consequence of the belief - or motive - that all bodies have weight, that all bodies are downward striving. Bone, as a result of another belief, is fragile. The result of the interaction of these motives is therefore a broken bone.

The character would not have prevented the hunter from stepping over the root of the tree,

if he had not had experiences in the past which, when they arose, distracted him from the unevenness of the ground. The scent of the forest could bring back memories of an evening walk and love. The rumbling of the hunter's stomach could awaken memories of hunger and the pleasure of eating. The silence could awaken the motif of sleep, with its pleasant thoughts of rest. Some past experience - necessarily - evoked memories in the mind of the hunter. Attention was focused on the thoughts of memories and diverted from the dangerous obstacle. And the experiences in the past were created by the individual's sense of self, and validation and sense of disability - of successes and failures - from simple experiences. *The cause of the broken bone is therefore found behind the character, ultimately in the hunter's sense of self.*

It is possible, even likely, that hunting will also lead to new and novel experiences. The trap works imperfectly and the hunter is forced to devise a new solution, a new trap. Experimentation and its results add new experiences to his memory world. He also learns the ways of escape, hiding places and habits of the hunted animal. All these experiences enrich his motivational system. What he learns and learns is later automatically reflected in his consciousness and guides his actions.

If his prey is stolen and he catches up with the thief, if he gets into a fight and in a rage strangles his assailant, this murder is the fact of a merciless struggle for private property. In his character and motivational system, the motif of stubborn and fierce attachment to private property becomes dominant. *The motives that become dominant, however, affect not only the current life but also the next rebirth.* So in his next life, after the murder he has committed, a militant attachment to private property will guide all his actions and experiences. As this heightened motive will naturally clash with many other motives, his experiences and the outside world will be such as to balance his heightened expectations, i.e., they must break against him, bring him into crisis, cause him misfortune. negative experiences can only balance his motivational system. Whether they occur in the present life or in the next. *In the actions themselves, therefore, lies the consequence, apparently in the form of 'reward' or 'punishment'.*

It is not the killing that brings the consequence, but the motive behind the act, that is, the predominant motive that gave rise to the act. The soldier kills on the battlefield. However, the predominant motive in combat is not the desire to kill, but patriotic *duty*. The fact of killing exists equally for the hunter and the soldier. The soldier's motivation to fulfil his duty is, however, of the opposite nature to the hunter's motivation to collect private property. Therefore, the consequences of the soldier's action are also precisely

must be counterproductive: they must lead to positive experiences in the future, to success, to validation, in the form of an apparent "reward". It is not the fact of what is done that controls destiny, but the *action* itself.

Fate lies in the expectations of the motivational system, in the imbalances of the motivational system. And since the motivational system persists from birth to birth, fate cannot be escaped until the development, the series of rebirths, has come to an end.

The incentive scheme is permanent. And manifestations arise and pass away, manifest and disappear, over time - over lives. But their arising and passing away *are never accidental*. If circumstances allow the consequence of a past action to be manifested, the consequence will necessarily arise.

Fate is therefore of two kinds: either in the process of manifestation, or still waiting, lurking. A latent destiny may skip one or more lives. For in the life in which the circumstances are not suitable for a consequence to arise among them, the consequence naturally remains *latent* and waits for the circumstances suitable for it to coexist.

The individual carries his destiny with him at all times. He is constantly building it and breaking it down, shaping it. But as the dismantling is itself an act, it is also a construction. Destiny can never be completely destroyed. As long as there is life, there must be destiny.

Birth itself is a consequence of actions, and is itself an action. Life is made possible by destiny, and the manifestation of destiny is not possible without action. And destiny creates life. Death is a confluence of consequences which mutually prevent each other from any further manifestation. With the 'retraction' of the self-germ, this congestion falls apart again into its elements. Death is therefore itself an act, as it creates change in the external world. As an act, it must have consequences - and thus naturally leads to a new manifestation, i.e. to birth, to life.

Destiny is inherent in every action, and destiny contains every action. Fate and action cannot be separated. Therefore yoga uses the same word for both: *karma*.

The fate, as well as the actions, the motivational system and the character of the combined

the effect of the imbalance between the two, which arises again and again. Character, as we know, is built by experience. Experiences are those experiences that are associated with the assertion of the self or with the sense of disability on the part of the self. Experiences that leave the self indifferent have no influence on character. Character, then, is in fact created and formed by changes in the self - the self-consciousness. And since individual destiny depends on character and character depends on changes in the self, destiny - and all action - is in fact traceable to the self, that is, it originates in the self. It arises, therefore, from *the non-knowledge* that the individual soul regards itself *as identical with the manifestations* that constitute the self-consciousness of the self.

So the ultimate cause of fate is *non-knowledge*.

However, discrimination, at the end of the developmental path, leads to the elimination of non-knowledge. It is therefore through the knowledge to discriminate that mastery over destiny is achieved!

This is how yoga teaches.

The actions of the yogi who has attained the highest cognition do not really lead to individual destiny, to individual consequences.

In fact, the yogi's actions in achieving his goal are no longer actions at all. For those actions which do not arise from any personal self-consciousness, those experiences and thoughts which do not nourish any self-consciousness in the individual, which are neither accompanied by assertion nor by a sense of disability, are mere *reflexes*. And reflexes are not real actions, but are in fact merely the indifferent *consequences* of repetition, of habit, of action. The actions of the yogi who has attained the highest cognition are therefore "mere consequences" which, without receiving and generating a new impulse, lead to no further consequences, can form no further destiny.

But just as the potter's spinning moulding wheel does not stop immediately if it is not pushed on, but continues to spin by virtue of the momentum it contains until the momentum is exhausted, so the yogi who has attained his goal lives on and continues to "act" until all the influences from the past which have created and sustained his life are exhausted. But his actions are only reflexes, they do not give impetus to new changes; they neither stop nor promote the turning of the "potter's wheel".

The yogi who has achieved his goal does not wish for life, but he does not wish for death either. The yogi

has no character and motivational system will sooner or later come into balance. The perfect equilibrium is clear with the perfect cessation of manifestations. Then the individual soul is separated from Nature and becomes the Absolute Soul.

Yoga is therefore the realisation of the *perfect balance of the* motivational system. Anyone who strives towards this goal is on the path of yoga.

All action independent of the personal self: a reflex which does not constitute a further destiny. He who *acts without perfect interest*, therefore, does not prolong the series of rebirths by his actions, does not create new and new imbalances in his motivational system, does not receive any "reward" or "punishment" by his actions, his actions remain - in all respects - without repercussions, his ongoing and latent destiny will sooner or later come to an end, and then he will reach the end of the path of development, the balance of expectations, yoga, separation.

Whether you're a scholar yogi, a saint, a recluse in seclusion, or just an ordinary person.

8. CRIME AND RESULT

If someone takes the life of a fellow human being in the context of civil life, he is undoubtedly committing a crime. This is the profession of the executioner, which is sanctioned by the state; the executioner is therefore not guilty of executing someone. The soldier, on the other hand, is performing his most sacred duty on the battlefield when he has, in defence of his country, divided death and extinguished human lives. The act is *the same* in all three cases. But while in the first case killing is a crime, in the second it is an indifferent act, in the third it is a virtue! Where is the uniform measure of sin and virtue here? It seems to depend on the circumstances - *the circumstances of the situation* decide when a murder is a sin and when a virtue.

To deprive someone of their personal freedom, to chain them up, or to torture them - in the context of civil life - is an indisputable crime. The dust devil does all this without committing a crime. And the merits of a victorious general were judged, not so very long ago, by the number of chained prisoners and slaves driven around him in the victorious march on his march. So, too, torture, while in one case a crime, in another an indifferent act, in a third a merit. Where is the uniform measure? Again, it seems that *situational circumstances* determine when torture is a crime and when it is not.

If a person lies in order to benefit himself or herself or to gain an advantage at the expense of his or her fellow human beings, his or her lie is a crime. Lies invented for the entertainment of the public, in the field of fiction or the theatre, are merely the objects and means of indifferent pursuits. And if a person lies in order to save a friend or to protect an innocent person from suffering, the act is meritorious. Where then is the uniform standard? This time it seems that the purpose, the *purpose of the lie*, determines when lying is a sin and when it is a merit.

The desire for a comfortable life, the hunger for money can tempt someone to embezzle, steal, rob. Theft committed is undoubtedly a crime. But if misery, hunger, compels a person to steal bread for himself, he is not guilty. But if the thief is himself in misery, and if he takes pity on a starving patient who is even more miserable than himself, and steals for him, the act appears to be meritorious. There is no uniform standard here. This time, however, it is the *reason for the theft* that decides what count is to be taken, whether it is to be regarded as a sin or as merit.

Someone seduces his friend's wife. Whether or not it is kept secret, whether or not it upsets the family's happiness or leaves it untouched, the fact is that the man has betrayed the

her boyfriend, her husband, the fact is that they both committed treason. However, if a young man is lured into a nightclub by his friends, the hours spent with the women he has paid for are at most unpleasant for him, but his physical contact with them is not a crime. And a mother-daughter, whose circumstances have prevented her from marrying, does the right thing for life, despite all prejudice, when she brings a child into the world to bring up. Betrayal is a sin, curiosity and experience are indifferent acts, and motherhood is a merit. Again, there is no single yardstick. In this respect, *perception* seems to determine when an act is a sin and when it is not.

If someone amasses a huge fortune and guards its preservation with his miserliness, if he does not give any of his money to anyone, if he only accumulates gold upon gold, and takes away values and goods from society by collecting values, then his wealth accumulation is a crime. If a person acquires wealth by work, furnishes a home for himself and holds on to the possessions he deems necessary, but is willing to help others, his wealth is not considered sinful. And for him who provides for the future of his relatives and children, every asset he acquires and keeps increases his merit. So again, the degree varies. It seems that only the degree of *social care* determines when it is a sin and when it is a merit to cling to private property.

It is clear from all this that neither sin nor virtue is absolute. One can melt into the other. And neither exists in the presence of indifferent action.

So what is virtue and what is sin?

In fact, in conviction. Partly the individual, partly the outside world - society - in his conviction. Sin is what we consider wrong, virtue is what we consider right.

However, perception is itself relative. This perception varies and differs according to age, climate, nation and gender. What may be a moral imperative at one time may be a condemned wrong, vice and sin at another time and place. In both minor and major respects. The moral customs of savage peoples, for example, are judged by the European man with a scathing condemnation. At the same time, however, the yellows regard the white man's moral views as imperfect.

But everything in nature is made up of two extremes of opposites - two opposite poles. Light and shadow, positive and negative electricity, etc., complement each other. Height goes hand in hand with depth. *As much good in the world, there must be as much bad.* And as it is all manifested

world comes from, or is a projection of, the individual's motivational system, therefore *the individual's motivational system must include sin and virtue equally, side by side.*

We can see for ourselves that this is true in the context of everyday life.

Dreaming, the phenomenon of dreaming, proves that virtue and sin can coexist. In dreamsman very often performs actions and creates situations which his waking consciousness condemns, labels as sinful, or considers it impossible to do the same in real life. On the other hand, he who wallows under the weight of guilt, usually dreams himself good and virtuous, as it were a perfect man, both in his waking and in his nightly dreams.

Experiences in dreams are no less realistic than those that occur during waking life. The dream is, in its time, just as *real* in the spiritual life of man as the waking state at other times. And dreaming is of great importance to us, if only because it is only *from dreams that we can directly deduce the subconscious, the* changes that take place in the subconscious.

As we have said, a perfect balance between character and motivational system can never be achieved in life. And incessant imbalances create *vortices and shifts of emphasis* in the subconscious. The vortices of the subconscious in turn affect *the consciousness and the body.*

If we think of these whirlwinds as cyclones of elemental force, we see in this analogy the gust of wind picking up dust and leaves from the ground, whatever it may carry with it, and chasing it, driving its light prey some distance, until it finally lets it go, drops it. We do not see the wind, but only the drifting dust, the floating leaves. We know that the leaves do not follow the same path as the wind itself, nor do they travel at the same speed as the actual speed of the wind current, but from the direction in which they travel we can deduce *the direction of the gust.* The eddies of the subconscious whip up the ground of the thinking faculty. The impressions that are caught up and tossed around are transformed *into imaginings, into dreams.* Dreams are not identical with the vortex itself, but their direction always betrays the direction and tendency of the subconscious vortex. A dream image or dream experience can be compared to a drifting leaf. we cannot see the whirlwind that is carrying it along, yet we know that it is there, that it is around us and we know where it is going. Similarly, we can infer from the changes and tendency of the centre of gravity in dreams, *the tendency of the shifts and swirls in the subconscious. The essence of what the dream expresses,*

is clear with the subconscious imbalance, the vortex.

Only a very small part of dreams can be brought to life as a memory, as a thought. But even this small amount of recollection is sufficient to conclude that our dreams always create a certain *mood*, and this mood often tries to transform our existing sense of disability into a sense of validation, or vice versa, tries to complement the sense of validation, to dull it with a certain imagined disability. Nature's manifestations always seek to restore a state of equilibrium. The dream is also a manifestation. it therefore adapts itself to both the motivational system and the character, while seeking to establish a *balance* between the two.

If we consider ourselves virtuous in one area, our dreams will prove otherwise. And if our consciousness is filled with a sense of sin, our dreams will make us understand that, for all our sins, we are also virtuous people.

Not all dreams are underpinned by the moral opposition between sin and virtue, we have dreams about other things, and most of our dreams are about other kinds of fulfilment and disability. However, those dreams that reflect the mood of sin or virtue betray that our subconscious *has as much expectation of sin as it has of virtue!*

The ascetic, who by his renunciation and self-torture increases the "mountain of merit", is, with all his virtues, also a sinner, for in his increased virtue there is hidden the consciousness of pride, and pride is a sin. And the guilty, sinful man, who sincerely feels all his sins, is also virtuous, since sincere feeling of sin necessarily implies repentance, and repentance is a virtue.

Yoga makes no distinction between sin and virtue. All it teaches is that there are right and wrong actions - the right ones promote progress and the wrong ones hinder it.

To do harm - including, of course, to take life - to lie, to steal, to commit adultery and to covet something as personal property: it *is equally wrong*, whether it seems a sin or a virtue. It is wrong not only to act in this way, but even *to think* it, since thought is action. For in harm, lying, stealing, etc., there is *interest*, and interest leads to consequences. Whether it a criminal interest or an interest in the accumulation of merit that lies behind the consequences, *it both continues to roll the fate*. Fate, on the other hand, consists in , eternal manifestations, and thus binds the

an individual. And attachment to the material world is an obstacle to liberation, to the cessation of existence and suffering.

However, *non-action* - the complete refusal to act - is *just as wrong* as an act done for a particular interest. For, on the one hand, there is also an interest in non-action: the individual interest in freeing oneself from the consequences of fate, which in this way also leads to the furthering, the rolling forward of fate. On the other hand, non-action is one of the most important obstacles to progress!

While, therefore, harm, lying, stealing, fornication, and the individual appropriation of goods are all wrong, the *right basis* must be found in all five of these aspects, from which only right action can flow. But to deny action itself is not right, not right, not reasonable.

So let us follow the line of thought of yoga and examine the five courses of action listed, from the point of view of which are the indifferent bases - attitudes - from which harm, lies, etc., do not arise.

Only a man kills or harms a living being who is driven by selfishness, by *selfishness* to use his power against a manifestation, to want to win over a living being, to feel his own power and might and to prevail in this way. Whether driven by competition, revenge, or mere lust, his desire and his action are motivated by self-interest and selfishness.

Purity - that is, freedom from self-interest - therefore excludes the possibility of any harm. A man free from self-interest does not kill and does not harm, since for him there is no point in winning, in trying to gain power, in gaining a sense of power, etc.

Only a man lies who is *not satisfied with* the existing circumstances and situation, who wants to change reality by lying, who wants more or better than what is, who wants to cover the past or the present, or to repaint things and events around him.

Satisfaction excludes lying. For the one who is content, there is no reason for anyone or anything to change the status quo. The contented man does not lie, for the simple reason that his lie would only make what he has - as it is - worse.

He only steals who *cannot deny* his desires in order to obtain what he does not deserve; who cannot deny his self-conception and thus arbitrarily change the distribution of wealth, who in the matter of private property has only *himself* in mind and does not care that by stealing he is depriving someone else and someone else

causes damage.

Self-denial therefore excludes the possibility of theft. A self-denying person also gives away, gives away what is his own, not that he would take something from under him or take it by force or without right. For if he did not deprive himself of the goods he possessed, he could not fully exercise self-denial.

Only the man who *cannot control his senses and his consciousness*, who is captivated by the stimuli of the outside world, who cannot detach himself from the attractions of the opposite sex, who does not know that the attraction of the opposite sex is in fact only a defect of his own character, which is a constant temptation from the outside world.

Self-education must therefore lead to the exclusion of the possibility of fornication. For self-education and the study of one's own self - self-knowledge - is the natural means by which the individual can illuminate the relationship between the self and the outside world and at the same time gain control over the manifestations of the self.

Finally, only the man who regards himself, *his manifested self*, as the centre of the external world, who sacrifices to his self every object of wealth he acquires, who seeks to enrich and increase his self by his actions, desires goods as his individual property.

Devotion to God sacrifices not only goods but also the self on the altar of devotion. And if one offers not only the external world but also the self to God, there is no point in acquiring goods for the self, since all that is is God's. *Devotion to God, therefore, excludes the slightest possibility of desiring individual possession.*

Therefore, *purity (freedom from self-interest), contentment, self-denial, self-education and devotion to God* are the five *right foundations* from which no wrong action can arise.

He whose every action is built on these five foundations can take a life and not kill, tell a lie and not lie, take another's and not steal, have sex and not commit adultery, possess goods and not desire anything as his own. For all his actions are merely *a reflex, a consequence, fulfilling the destiny of the external world; but they do not contribute to the continuation of his own destiny.*

While ordinary acts can be of three kinds: either white or black,

or "grey", i.e. mixed good and bad, - *the actions of the yogis are neither white (good) nor black (bad), but are always colourless!*

As long as we feel that we are doing good or committing evil, our action necessarily stems from virtue or sin. As long as we expect the consequences of our actions or are averse to the consequences, there is a personal *interest* behind our actions. *Our conscience* - the measure of sin and virtue - therefore tells us whether our actions help or hinder progress, whether they lead to liberation or to bondage. But not in the sense that a good conscience accompanying our action is a sign of progress, and a bad conscience a sign of a wrong course of action! For whether we have a good or a bad conscience, the very fact that we *have one* is a sign that we are taking the consequences of our actions into account, that is, that there is an interest behind them. *The presence of a conscience is therefore always a sign of the wrong course of action, and the absence of a conscience is a sign of the right course of action!*

Both conscience and guilt are a function of character, and as such must serve the character's interests. He who has no active character can have no remorse; he who acts indifferently can have no conscience.

The small child who plucks the wings of a butterfly out of sheer curiosity does not feel that he is doing right or wrong - he does not expect the consequences of his action - so he is not actually doing wrong. *In this sense, the yogi himself becomes like the innocent child.* He who is placed on the fivefold foundation of purity, contentment, self-denial and self-education, and devotion to God, whatever he does, he is only doing what he naturally ought to do. His conscience does not attack him, in either a good or bad sense. And his actions are without personal consequences.

Conscience, whether good or bad, is therefore *an obstacle to* good development.

It should be stressed, however, that this is only the case for a yogi who has attained a certain degree of cognition. For the ordinary man, who has not entered the path of yoga, conscience *is necessary*, otherwise one could become selfish and bad to the extreme, making his lot so difficult that he would sooner or later be stuck on the path of progress.

Even in yogi, until the ultimate goal of separation is achieved, personal interest can be resurrected. Therefore, any thought that bears the stigma of harm, lying, stealing, fornication, and individual possessiveness

must be eliminated from your mind, in such a way that it is placed on the correct base five. If this has become a habit, then he really does not need the guiding voice of conscience, he has really transcended it.

But the yogi is not *a saint*, nor does he aspire to become a saint, as individual salvation is also an individual interest, which the yogi must avoid at all costs.

The yogi's ideal is simply the "perfect man".

The path to this ideal state is fourfold. It requires experiencing it with full consciousness:

1. of all-embracing *love*.
2. *participation in* all aspects of all things, i.e. objectivity,
3. *to say yes to* things; to accept without aversion all that is, past, present and future; to accept that the past was good as it was, and the future is the natural consequence of the past,
4. finally, the experience of *indifference* to fortune and misfortune, virtue and vice.

The yogi does not judge. In his eyes there is no sin and no virtue. He knows that in Nature there is as much need for evil as for good, for Nature is made up of opposites. If there were no opposites, Nature could not exist, there would be no possibility of progress, the distinction of the *absolute from the relative* could never be realized.

As actions become indifferent - the *worldview* changes. The recognition that virtue and sin are equally necessary leads to the realisation of infinite patience.

And if the angle of vision changes, not only the direction of vision changes, but also the context, the *meaning of* everything that is in the circle of vision.

What seemed valuable in the course of development now loses its value; what was thought worthless in the past gains value.

Winning, keeping up appearances, the motivated acquisition of wealth and the retention of private property were as important in life as love. These were the main motives and goals that always motivated animals and men to action.

But as actions become indifferent, the reality of all this disappears. For what is the meaning of love, or of victory, for one who does not want to enjoy the fruits of his deeds? Or what interest can there be in the maintenance of a false appearance, or in the acquisition and preservation of private property, for one who wishes to be free forever from the bonds of fate, or from the material world?

However, freedom from self-interest, patience, self-denial, self-education and devotion to God seemed to be only illusory goals in life, which could not lead to any benefit or practical result. These were fine, laudable and respected *principles*, but they had no natural connection with the individual. It was all alien and distant; worthy to be followed, but not to be followed if one wanted to live.

And with the indifference of actions, it became clear that the rule over destiny was only possible through the implementation of these principles. The basis of life has at once changed, and can now be nothing else but purity, contentment, self-denial, self-education, and devotion to God.

In revaluing things, there is inherent *sacrifice*, but there is also a lasting *gain*.

The key: *the absolute middle way, indifference!*

As yoga is often associated, and even confused, *with self-mortification*, we should mention the latter. Self-denial is not in the original spirit of yoga. If one thinks that the spirit of self-denial can be realised in self-torture, one is no longer on the middle path, but is getting carried away. For the aim of self-torture is not the creation of a state of indifference, but a striving for power, by which the human *mind* selfishly seeks to gain control over the *body*, destroy for its own triumph, by eradicating and suppressing some of the natural manifestations and needs of the body. And in the achievement of victory there is also *an interest*: individual *assertion*. It is natural that, like all increased performance, self-torture can lead to increased results. It can trigger extraordinary abilities, extraordinary willpower. However, this does not save us from fate, because it is not indifference but a desire for domination, or vanity.

There is only practical benefit in self-torture, which, like all benefits, comes at a corresponding sacrifice. And in the sacrifice which we make in the hope of gain, there is no renunciation, but self-interest. But if one

tortures his body without any hope of benefit, he acts senselessly, since torture harms his body, and any harm also leads to consequences, to fate.

True renunciation can only be practised if one renounces even the fruits of renunciation, or renunciation itself.

The yogi, therefore, when he eliminates sin and the consciousness of sin from his actions, renounces merit and virtue at the same time. In this way he rises above both, that is to say, the opposition between sin and virtue is removed. The abolition of the opposition means a certain loss, but the transcendence means a gain. The two cancel each other out. There is no imbalance that could cause consequences.

Transcendence is expressed in a shift in values. As a result of renunciation, Nature in manifestation loses its colours, its values. But each ascent is a step towards liberation...

9. SUFFERING AND HAPPINESS

What is the purpose of yoga?

The elimination of existence and suffering.

"Suffering that has not yet occurred should be avoided", teaches the yoga aphorisms of Patanjali. And since life is suffering, life itself must be eliminated, right down to the root. Both the momentary and the original cause of life must be annihilated, so that rebirth does not continue, so that existence, manifestation, ends.

So what is left?" we might ask.

If self-interest, selfishness, if personal aims and objectives, the springs of all action and human endeavour, cease, if we sacrifice our character through yoga and with it our self, what is the use for us of any higher and impersonal cognition? What is the point of having been and being in general if we do not and can no longer have a self and a future? To what end and for whose sake do we make the gravest sacrifices if *there is no one left* to enjoy their fruits? For what have we lived, toiled and built, to create high culture, prosperity and the same time misery all around us, if in the end all the fruits of our labour are lost? Why all the efforts in the right direction? What is yoga itself for, if the whole world ceases to exist?

So the path of yoga seems to be one of denial, of pessimism.

We have learnt that the outside world is just *an appearance*. That all that we believe to be experiential reality is only a sensation created in our senses, nothing more. We have learned that our senses themselves are not real. Our own bodies need not really exist; - it is enough that the faculties and the thinking faculty cooperate to produce the sensations and thus the appearance of reality of our bodies. But there is no proof of the existence of consciousness itself. The manifestations of the expectations and their interactions - that is, the expectations themselves: at the boundary of manifestation, in the subconscious - are sufficient to create *the appearance of consciousness*! And if both the appearance of the faculties and the appearance of the thinking-ability are present in the subconscious, or arise from the subconscious: *there is nothing but the subconscious, in the place of both body and consciousness*!

So where is the man?

There are only expectations in Nature, nothing else. And since the manifested expectations are all the result of non-knowledge, non-knowledge is ultimately the only *reality* - non-knowledge, which is itself *a negative!*....

So there is no outside, no body, no consciousness and no subconsciousness, there is only non-consciousness, which creates the appearance of something, of everything that exists: the self, man, the world!

The doctrine of yoga is truly astonishing.

Some provoke angry defiance so that they don't have to think about it or accept its claims. Others, however, understand underlying doctrine, but at the same time the ground they thought they had been sure of slips from under their feet. Both reactions are natural and justified. For if we admit that everything that exists *is untrue*, we have nothing to rely on, we lose the value of our material experience, and even our ability to judge value fails. And the realization of emptiness is indeed a shocking and frightening experience.

The doctrine of yoga makes you feel repelled, surrounds you with abysses, makes you dizzy, tortures you, takes away your sense of security. It turns everything man has experienced and learnt over millions of years into a thread. The edifice of human knowledge collapses to its very foundation.

In the realisation of ruins, of emptiness, lies the greatest disappointment. In disappointment lies sadness. And sadness is the mother of despair, of despair.

Cognition, therefore, leads in any case to the agony of the individual.

But he who has once been caught by the spirit of yoga, like a whirlwind, is carried away by it and never lets go; he is dragged down to the depths or up to the heights, but he is never allowed to rest on the face of the earth.

The agony of disappointment, the deep sadness, must be felt by anyone who has been touched by the magic of knowledge. For all the values that have made life beautiful and worthwhile are burnt to ashes in the fire of knowledge. And above the destruction lurks the shadow of darkness: the feeling of abandonment, of loneliness, of despair.

The desire for death, the despair, the tragedy of the collapse of the self, is inevitable for everyone when they first enter the path of yoga. It may be that disappointment in the pleasures of life, disillusionment, pushes one into this abyss, and yoga lifts one out of it, when one seeks in the doctrine of yoga

comfort. The reverse is also possible, however, in that the yoga itself - the exposure to the concept and teacher of yoga - opens the abyss beneath the feet of the seeker, rather than having an immediate uplifting effect. For the fall, the bottom must necessarily be reached before knowledge can lead to the heights. *For without a crisis there is no complete change of direction, no further development in Nature!* The curve of progress, when the view turns away from the material world, naturally leads downwards, towards nothingness, towards emptiness. It must therefore reach the "lowest point", so that it can turn back from there and, leading upwards again, return in a new and freer direction.

We know that every so-called spiritual crisis has several possible solutions. Either it is suicide, or escape into restraint, or the solution is to actually evolve⁽⁸⁾

Whenever the desire to commit suicide arises in life, it is a sign that man has reached the nadir of all the waves of development, from which he can go on in three directions.

Suicide is nothing more than an act of revenge against disappointing causes, motivated by ignorance. Death does not mean annihilation, but violent intervention, the extinction of life, has serious, fateful consequences. The crisis must therefore be followed by another crisis: the difficult circumstances of the next life must produce a similar, or even the same crisis!

The escape into limitation, on the other hand, consists in perceiving the crisis as a misfortune from the outside world, in feeling unable to find a way out of it, in denying one's own strength and health, and in taking refuge in a "disease" - that is, in *becoming ill* - in order to postpone the decision, the choice of a new direction towards which one would otherwise be able to strive. But illness also makes his circumstances more difficult and must sooner or later lead to another crisis.

Only real progress can be a lasting solution to the crisis.

One crisis follows another until development is steered in the right direction - as it were by itself - once man has developed picture of this right direction, once he has grasped its significance, once he has formed a conception of it.

^{**} See the work of F. Künkel.

Cognition compels man to follow the path which cognition has illuminated for him.

The doctrine of yoga shows one this path and also illuminates the ultimate goal of development. Once the light of understanding has flickered in our minds, even for a single moment, it may fade and darken, but it will never go out again. It shines like a guiding star in the sky of individual life. It shows the direction of the path of liberation that leads out of all crisis, all suffering. It points the way *up* to the stars, up to infinity, up to eternity: the ascent.

Yoga is the path of cognition. So whoever has taken even one step on it will never be dismissed. One can take many detours, lose oneself in the labyrinths of action and fate, but still find one's way back to the light, the only solution that leads one out of crises and towards liberation. Therefore, *no step on the path of yoga is wasted!* With death, the self ceases to exist, but the individual himself begins to live again at precisely the same stage of development as the self which ceased to exist in death, since there is no possibility of further development in the period of latency. *To the extent that this last self has attained cognition - since cognition is identical with development - the individual continues his life at precisely that stage of development.*

No matter what we call the doctrine that helps us, that leads us to the right cognition. Whether it is a philosophy, a religion or humanistic psychology that performs this task, it follows the path of yoga and acts in the spirit of yoga. There is a distinction in cognition. And discernment is *yoga*.

All meaningful human endeavour is directed towards the elimination of suffering and the pursuit of happiness.

For the yogi, existence: suffering in all its aspects. Because pain, when it arises, causes suffering. Every pain also creates a sense of lack of a painless state, and thus brings further suffering. And the expectations inherent in pain persist indefinitely and thus lead to the state of pain being repeated innumerable times, given the right set of circumstances. But pleasure, too, when it is fleeting, that is, when it passes away, is also accompanied by suffering. When it has passed away, it gives rise to a sense of the absence of the pleasure which has ceased, whereby it becomes again a cause of suffering. And all this suffering, because of the expectations inherent in it, can, and must, be repeated indefinitely in the course of a series of rebirths. Both pain and pleasure therefore lead to suffering.

The suffering-less state is therefore found only *in indifference*.

In indifference there can indeed be no room for pain, but there is no joy in it either. And if there is no more joy in life, how can happiness be achieved?

The transition is slow, almost imperceptible. Apparently yoga offers nothing to replace the values lost. One must renounce the self, but at the same time one cannot find a basis that makes sense of renunciation. It is apparently meaningless when one renounces selfishness, selfishness, because along with the pain one loses the pleasures of selfishness, all that one has to live for.

- since the beginning of the world - seemed worthwhile. But knowledge forces him to see the wrongness of selfishness. He must also recognize that every individual interest leads to further destiny, further pleasure and pain, further suffering. It is the compulsion of realization and the contradiction it contains that is the very basis of the crisis. It takes considerable courage and willpower to hold on to principles that are recognised as right but seem pointless. If perseverance is lacking or imperfect, one is plunged into new crises. But if, "just for the sake of it", one holds on the right principles in a critical situation, one slowly and gradually acquires *positive* experiences that strengthen one's perception and resolve and give meaning to the path one is on.

If the yogi suffers a material loss, he does not suffer because of it, for he does not cling to any object, nor does he desire anything as his own. If he is separated from someone he loves, no matter how great the distance, he does not grieve or long for him, knowing that distance is an illusion and that every separation is followed by another meeting. When a close relative dies, he does not feel the sadness of death or mourning, knowing that the individual always remains and is eternal, and that death is clear in its rebirth. If he is threatened by natural calamities, by storms, war, floods or even earthquakes, he never fears for his life, for he knows that everything that happens around him is only an appearance projected from his subconscious, which has no power to afflict him - the individual - for in the outside world only appearances fight appearances; it is therefore all the same to him how the struggle ends: Existence lasts as long as fate, and neither man nor any force of nature has the power to abolish it!

Whatever happens, the yogi knows that in all events his destiny is fulfilled, that the consequences of his past actions arise and must come to pass in order to restore a state of equilibrium, to calm expectations. He does not fight against his fate, because he understands that everything

disobedience must lead to further and further collisions; but only endeavours not to create further causes of selfishness and self-interest, which will complicate and prolong his fate. The more he becomes convinced that the outside world really has no power over the individual, the more he regards all the manifestations of the outside world as a mere spectacle, a colourful, interesting and often frightening spectacle, of which he himself remains but a dispassionate spectator, an outside observer, both in the present and in the future. The more deeply he understands that he himself no longer has a part to play in this spectacle, the freer he becomes, the more his horizons are enlarged, the more he can see through it, the more he is interested and amused by all its manifestations, the more he understands, recognises the objective background of things, agrees with them, whether they are well-intentioned or ill-intentioned, agrees with Nature, with a tolerant and patient love, even smiles at all the petty and generous changes in the outside world. This patient and gentle smile - a smile of understanding and transcendence - is the first step towards happiness.

The yogi is not afraid of action, nor of the possible error in action, nor of selfishness, nor of sin, for he knows that all this is merely a manifestation of Nature's demands, which do not affect the individual soul. He knows that the individual soul is identical with the Absolute, and is therefore absolutely *independent of* all changes. Whatever happens in man's inner world, whatever thoughts, emotions, passions arise in him, whether the word of conscience or guilt fills his mind, whether sad or cheerful, the yogi knows that all this is part of the great play, of which the Soul remains but an indifferent witness, beyond eternity. There is no force, motive or belief, no event, happening or power that can affect the Soul. The Soul is eternally independent and unchanging. Only man may make mistakes, man may err, man may gain merit or commit sin, but the Spirit itself, which dwells in the depths of man's ego-germ, takes no part in the actions. The individual always has the value of the Spirit. It cannot lose its value by sinning, nor increase its value by virtue of virtue. So the yogi, when he denies his self, bases his self-confidence on the Spirit. The consciousness of the independence of the Spirit leads to boundless self-confidence, regardless of one's frailty. And in this conviction lies serenity and serenity, in the light of which both the outer world and one's inner world seem almost laughably insignificant. Everything becomes insignificant to the yogi. So he smiles at his own self and its manifestations as much as at the spectacle of the outside world. And in this sublime smile, the pure radiance of happiness truly shines forth.

The more insignificant the whole world becomes, the less of a role it plays in one's life. That which has no importance neither attracts nor captivates. Phenomena do not engage his senses, do not excite his mind, and cannot distract him.

from its intended purpose, the attractiveness and charm of the outside world. The motifs, deprived of their power and importance, also lose all their power. Even if disturbing thoughts enter the consciousness of the yogi, he can easily eliminate them, they cannot prevail in him, as they do not have the independent weight to bring about a change in the existing equilibrium of his mind.

Nothing can disturb the yogi's calm, whatever he does, whatever happens around him. It is this unshakable stillness that allows him to attain wisdom, to attain insight. In this calm, on the other hand, lies a sense of freedom, of liberation. The latter is happiness itself.

When are you happy?

When you are completely free and independent.

And he can only be truly free and independent when his sense of self, his character, his ego, which constantly influences and dominates him and binds him to memories of the past, is gone. Freedom can only be achieved if one is not distracted by personal interests and if one does not have to fear the self, the self.

Happiness, then, lies in self-absorption.

The mother who delights in her tiny child is fulfilling herself. The lovers, when they experience the wonders of love in the kiss, in the union, live only for each other, forgetting themselves, their own selves. The poet, when he creates on the wings of inspiration, detaches himself from his self and lives only for his work, his creation. These and similar moments of exaltation are the moments that come with a glimpse of happiness in life.

And self-abandonment also means living purely in the present, in the present.

It is well known that the sense of self arises and persists only when the mind associates the impressions and experiences gained with the experiences of the past. Without this connection, i.e. without this comparison, every sense of self loses its nourishing ground. Hence, to be concerned merely with the present, to live in the present: must necessarily be evident with self-absorption, and vice versa.

The mother, at the moment when she is delighting in the beauty of her child, is living perfectly in the present. Lovers, in their moments of intoxicated self-indulgence, are aware of the present and nothing else. The present, when it is detached from the past and the future, or when the past and the future are perfectly dissolved in the present, then the present becomes one with eternity. Eternity - the eternal present
- and happiness shines through.

An illustrative example of this is the man who lies sunbathing on the sand of the beach, enjoying the sunshine, thinking of nothing but the blue sky, listening to the gentle lapping of the waves and the song of the birds, and for minutes living perfectly in the present. Forgetting the past and the future, forgetting himself, he is truly living a moment of bliss.

The yogi, when he makes remembrance conscious, suppresses and shuts off all his thoughts. The expectations of his motivational system then flow before him an endless stream, while no manifestation, no thought, disturbs the perfect stillness and tranquillity of his mind. His contemplation is directed only to the expectations. For him there is no past and no future, there is only the present; he is absorbed in a single, infinite present. The contemplation of conscious remembrance, of the flow of expectations, is therefore related to the eternal present: happiness.

And if the practice of yoga - immersion - leads to perfect happiness in this way, what would be the point of the yogi letting his sense of self, his sense of self-consciousness, take control again, to struggle again for personal goals that are motivated by personal interests, to roll forward his destiny that arises from the past and creates the future? Self-lessness: the eternal present. And the eternal present is eternal happiness.

For the yogi, time passes almost unnaturally quickly, yet he never feels the painful sensation of life passing by. He does not lament the years that have passed, the joys that have vanished, nor does he worry about the approach of old age. For he lives *in eternity*. For him, everything that has passed and everything that is to come is embraced by the *present*.

Conscious remembrance, that is, the cognition of the motivational system, the germ of the self: this can only be achieved by the realization of perfect indifference. Indifference leads to the cessation of suffering. Through indifference, all pain and all joy are eliminated. *But suffering is replaced by happiness.*

Happiness is not a personal feeling, it is not related to the sense of self. When one's self ceases to exist, or becomes impersonal, then *being*, *wisdom*, and *happiness* form a single entity in the depths of the self rock. This triple unity⁹ is the direct expression of the action of the Spirit in Nature.

At this stage, life is no longer mineral, vegetable, animal, or human life, but *eternity*. Wisdom: through perfect knowledge and *discernment*

⁹*The unit of "*saccsidanda*"

the same. And happiness is *salvation*.

The path of yoga, therefore, even at the stage of self-germ awareness, which is still far from complete detachment, the ultimate goal of yoga, is *the realization of perfect happiness*.

Through yoga, existence is liberated from the narrow confines of a life trapped between birth and death. Cognition leads to wisdom, to discernment, realizing the distinction of Soul from Nature, all of which makes Nature insignificant next to the absolute supremacy of Soul. And wisdom goes hand in hand with salvation. *Being becomes an eternal present, the present, which includes past and future, includes the knowledge of past and future, that is, all knowledge and wisdom, and at the same time, as an eternal present, is clear with the highest degree of happiness.*

And since wisdom is the same as discrimination, by the manifestation of wisdom all manifestations of Nature lose their reality, their seriousness and their fearlessness: for the yogi, life is no longer dark and gloomy, no shadows, no worries, no sorrows, no sadness. All these are replaced by smiles of wisdom, happiness and serenity, and to some extent by the *humour* that comes freely from insight and the unmasking of appearances.

The true sage is always serene. He sees the tangles that Nature's world of appearances creates along the way.

The wise know no fear. He is not hurt or worried by anything. He is serious and smiling because he is happy, content and free. He radiates his knowledge like sunshine around him to share happiness, contentment and clarity with all creatures of Nature and to set others free by shining a light on the path to liberation.

If the path of yoga leads in this direction, all disappointment, resignation, uncertainty and fear disappear in the mist of the distance.

10. MATTER, FORCE AND REASON

According to yoga, Nature consists of three components: *matter, force and mind*.

The smallest mass is also *matter*. Even the slightest change manifests *force*. Even the most elementary regularity and order is *meaning*. These three constituents are always together, manifesting themselves together in the material world; *one cannot exist without the other two!* In the smallest particle of dust, molecule or atom, we find matter, we find force and we find reason, the latter as the *order, system and regularity* inherent in matter and force, or as the "*reason of things*", the "*clarity*" which is the basis of all mathematics, and to which all matter, all force and all coherence naturally adapt themselves, as if nothing could exist without it. Likewise, the manifestation of force can only be where there is matter, but it also requires the order of things - reason - according to which the action of force, the change, the manifestation itself takes place. And reason - order, law, etc. - likewise cannot be declared without the presence of matter and force! In all the realities and phenomena of Nature, therefore, *the three constituents are manifested together: but in infinitely various and in different proportions*. This, according to yoga, is the reason why an innumerable number of different realities and phenomena are manifested in Nature. For *every manifestation: depends on the relationship - the proportion - of the constituent parts within it*.

The doctrine of the three components is an extremely complex chapter in yoga. Yet its essence can be explained quite simply.

Of the three constituents, it is possible that only *one* dominates in manifestations, while the other two remain insignificant. In the acceleration of a body moving at an increasing speed, *force* alone predominates, and in a mathematical formula and context, *reason* alone predominates. The other two constituents are dwarfed in our examples by the insignificance of the three constituents in relation to each other.

In other manifestations, however, *two* components predominate, in parallel. For example, in a falling, heavy body, *matter and force*, in a regularly formed crystal, *matter and reason*, and in a magnetic field, *force and reason* are the two components that dominate simultaneously and in parallel.

It is also possible that *all three* components play an equally important role in an object or phenomenon. For example, when an iron rod is heated, *the material of the* iron rod expands, a change in the *material* is by *force*, the expansion takes place according to the inherent *meaning* (order) of the material and the force.

But whether there is only one component or two, in every object and in every phenomenon, *all three* components are present and manifest and are related to each other in a certain *proportion*. For *if the three constituents are independent of each other, no manifestation can come into being in any case*.

In the unmanifested Nature, therefore, the three components are, in all respects, perfectly *independent* of each other.

For example, in buddhi, in the motivational system, in motivations and memories, while they are "latent", not manifest, *matter, force* and *intelligence* do not influence each other, do not have an actual relationship.

However, as we know, the motivational system is never in a state of perfect equilibrium. When, therefore, the three components of Nature are not only independent of each other, but also in perfect *equilibrium* within the domains of the individual components, then the three components must form something even more "subtle" than the motivational system. The state of equilibrium of the three components is what yoga calls the *primordial substance*. The primordial substance *is therefore not manifest*, there is and cannot be any change in it, because in it the constituent parts are not only independent but also in perfect equilibrium. The primordial matter is *nothingness*, which is not the same as the concept of 'nothingness' in itself, because the primordial matter is *the root and basis* of all Nature. For it contains within itself the *latent potentialities* of all the relations and all the relations of all the constituent parts.

Space can be considered the primordial material of yoga. According to the latest findings of astronomical physics, outer space is indeed a place of equilibrium, where electrons float unconnected and do not form atoms; in outer space, matter, force and intelligence are unrelated. However, if space is 'thrown out of balance', it vortices and worlds, solar systems: matter, force and intelligence are revealed, and Nature and matter, with their innumerable realities and phenomena, are created. Space is thus truly the root and unmanifest foundation of Nature.

And since all three components are manifest in the material world, the mega-

but in non-manifest Nature none of them will attain manifestation, there must be a *minimum ratio* between the constituent parts, a minimum definite ratio which will still produce manifestation, but if the ratio is even less than this, it cannot lead to manifestation in the material world. This smallest ratio of matter to force was calculated by *Planck* when he established the basis of modern physics, the quantum theory. The quantum in light is the constituent of *matter* and the frequency of force, and the ratio of the two is *constant* at all times at the lowest limit of manifestation. This constant numerical value proves the fact that the manifested material world is separated from the unmanifested Nature by a *sharp boundary line*, and that the most elementary manifestation in Nature depends neither on matter nor on force, separately, but always *on the relation* and proportion of the two.

At this point, modern physics also seems to confirm the theory of yoga.

The doctrine of physics sees the material world as consisting of only two components - matter and force - and does not understand the manifested intelligence (order) as a third component of Nature. However, in every relation of matter and force - in reality - there *is* also reason (the order of Nature).

Yoga also expresses abstract, subtle realities through the three components of Nature. Thus, for example, it teaches that *matter* prevails in the body, *force* in the mind, *and the* meaning of things in the subconscious. And if we consider the mind separately in terms of the relationship between the three constituents, it is clear that in the thinking-ability factor, *matter* is relatively the dominant constituent, in character (the dynamic function of imagination), *force*, *and* in buddhi, *clarity*.

The Hungarian word "intellect" does not fully cover the concept of the highest component. *Clarity, the order, regularity, law and regularity of things*, as well as *the system of interrelations and order*, are included in this concept, as well as *reason* in matter and force.

Reason, manifested in consciousness, is indeed the manifestation of the supreme constituent of Nature - reason. However, if we compare reasoning-ability with buddhi, the motivational system, then reasoning-ability *is material* compared to buddhi, and buddhi is characterized not only by the "sense" of expectations, but also by *clarity*, that is, by the transcendence, the direct influence of the Spirit in Nature.

The *substance* is the lowest component, the *force* is in the middle, the *intellect* is above both. Therefore, all those realities and phenomena in which

those in which *matter* predominates are of the lowest category, those in which *force* predominates are of the middle category, and those in which *reason* predominates are of the highest category.

The expression of matter is *darkness*. The expression of power is *colour*. And the intellect is the *light, the light*.

Among living beings, dispassion is the characteristic of *matter*, emotion is the characteristic of *force*, and calmness and indifference are the characteristics of *the intellect*. Ignorance is the characteristic of *matter*, the thirst for knowledge is the characteristic of *strength*, and knowledge itself is the characteristic of *intellect*. In despondency, despair, *matter* predominates; in excitement, excitement, emotion, *strength*; in self-control, contentment, happiness, *reason*. In dullness of temper, *matter* predominates; in pain, *strength*; in joy, the light of *reason*; and so on.

If we think about all this, it becomes clear that the relationship between the three components of Nature is indeed the basis of all manifestations.

And since the goal of evolution is *higher-division*, everything that evolves tends to replace the domination of the lower components by the domination of the higher components.¹⁰ The components of Nature can therefore be understood as a certain value-defining category.

When the yogi strives to become conscious of his character above his thinking-skill, and then of his motivational system, he is truly on the path of progress, as he realizes in his mind the mastery of the supreme constituent of Nature.

In the motivational system, matter and force do not and cannot have a role, as there is no manifestation in the motivational system, matter and force can only be expressed in manifestations. It is only reason, clarity, which has meaning in itself. In the system of motivation, therefore, reason, that is to say, clarity, *is the sole dominant*, independently of matter and force. Even in the qualities of matter and the qualities of force, the *order of Nature*, that is, *reason*, prevails.

However, returning to the previous categorisation, we can also note that in the yogic conception: inertia is a characteristic of *matter*, motion *is a characteristic of force*, and stillness - the approximate equilibrium - is a characteristic of clarity, of *reason*.

¹⁰* In the yogic sense of the word.

In ugliness, *matter* is expressed, in the change of form, *strength*, and in beauty, clarity, *intelligence*.

A lack of purpose characterises *matter*, variable purpose characterises *strength*, and absolute purpose characterises *meaning*.

This conception - that is, the doctrine of the three constituents of Nature - is thus also capable of *informing* all the phenomena of the material world and all the circumstances of life, so that man may know with certainty what it is that promotes progress and what it is that hinders or impedes it.

In fact, there are two types of sublimation. One kind of sublimation consists in the substitution of the domination of the highest component for the domination of the lowest component of Nature. And the other kind of sublimation is expressed in the ascent of *all three* constituents of Nature towards the *absolute Spirit*.

Naturally, the first must be fully implemented before the second can be made possible. But the step is definite and the steps are clear: the yogi who has embraced the doctrine of the three components of Nature can never err in choosing the right direction.

The first type of sublimation leads to domination over the *motivational system*. The second kind of sublimation also leads to the yogi's mastery over the *primordial*. Herein lies the possibility of the so-called miraculous eating, as well as the omniscience and omnipotence proclaimed by yoga. For by dominion over the unlimited potentialities latent in primordial matter, *everything* can be created and realised in Nature, and any inner or outer world can be created at will.

The path of yoga leads from limitation to *limitlessness*!

But the yogi must first know the material world and gain mastery over his own individual manifestation-factors before he can achieve mastery over all three constituents of Nature - the primordial matter.

To illuminate the individual manifestation factors - and their interrelationships - yoga has its own special "anatomy".

In the digestive-organ system, i.e. the stomach and intestinal system, yoga says that *matter* prevails, in the circulatory system, *force* prevails, and in the circulation itself, the

and in the fact, that is, in the "breathing" of the rhythm expressed in it, *is the intellect*.

Of the three forms of the "I": the persona is characterised by the domination of *matter*, the inner-self *by force*, and the self-germ *by light*. Therefore, in the control of the digestive organs, the influence of the *persona* is manifested, in the control of the circulation of the blood, *that of the inner self*, and in the rhythm, *that of the I-germ*.

The seat of the persona is therefore *in the stomach* and the intestines, i.e. in the system of digestion, the seat of the inner self is in the *heart* and the system of blood circulation, and the seat of the self-germ is in the fact of circulation, in the rhythm, in the "*breathing*"!

If we observe the single-celled creature - the amoeba - we can see that its protoplasmic material is in constant circulation, the most elementary manifestation of life. The fact of circulation is manifestation of life itself, the germ of the self. For without circulation, rhythm, or "soul-ness", life cannot exist in Nature.

The "pulsating cavity" in the amoeba cell, filled with watery fluid, is more involved in the rhythm. These cavities can be seen as the most ancient form of the heart, which by their pulsation are involved in and facilitate, almost regulate and in a sense centralise, the circulation of fluid.

And the cavities in the body of the unicellular organism which receive the substance of food and perform the function of digestion, that is, the passage of matter, are considered to be the ancestors of the stomach.

The person needs to *feed in* order to sustain himself. The inner self can only express itself by *incorporating its own rhythm into all its manifestations*. And the self-germ *creates the manifestation of life in the fact of rhythm* itself.

In the amoeba, neither the persona, nor the inner self, nor the self-germ can yet manifest in its own nature, but the ancient forms of manifestation are already latent in the cell. The sap circulation is the *basis of* life. The rhythm of circulation unfolds *in the pulsation of* the living body. And the pulsation creates the most extreme form of rhythm: *the intake and discharge of matter*, the body's alternating increase and decrease of mass.

Persona is associated with this most extreme form of rhythm. The multicellular animal, which has already developed its personata, is primarily a *feeder*. In the perszone, *matter predominates*; the perszone is therefore asserted when the body mass increases, and becomes disabled when the body mass decreases.

The *inner self* is closely related to the pulse. The animal, when it has developed its inner self, expresses all changes of character and function in some corresponding change in *the rhythm of its pulse*. Fear, excitement, pain and pleasure - all emotions - change the rhythm of the heart and blood circulation. All the predominance and sense of disability of the inner self reflects back on the *force* predominant and manifested in the pulsation, and seeks to express itself primarily in relation to it.

And *the I-germ* is related to the fact of *rhythm*. A period (cycle) of rhythm begins at birth and ends at death. When the I-germ "retreats" into itself, the breathing stops. It is in the fact of rhythm and in the act of breathing that *meaning*, life, is manifested.

Disruptions to a person's diet can threaten *their very personhood*. Disturbances in the circulation of blood affect the character of man, *his inner self*. Disruption of the soul, on the other hand, causes man's *selfhood* to regress, and its complete cessation leads to death.

The persona of man: through the *stomach*. Even in a metaphorical sense, as when, for example, *hunger* manifests itself in stinginess and gluttony. All disturbances of the persona are therefore expressed in disturbances of digestion.

The inner self of man: lies in *the heart* of man. The slightest emotion makes the heart beat or constrict, affects the circulation; fear makes the heart pale, shame makes it blush, and so on. All disturbances of the inner self are thus expressed in disturbances of the circulation of the blood. And the self-germ of man: is manifested in the fact of the basic rhythm of life, that is, in *the breathing*. every manifestation of the motivational system: results in breathing in and out.

The functions also correspond to the above centres. Life: the soul of the I-germ, that is, the *soul* itself. Imagination: the soul of the inner self, i.e. *heart*. Hunger and satiety, on the other hand: the soul of the *stomach*.

The seat of the body in this way: matter (elements). The seat of the person: the intestinal system (stomach). The seat of the consciousness: the nervous system (brain). The seat of the inner self: the circulatory system (heart). The seat of the subconscious: the organism (cell). The seat of the self-germ: the soul (life).

As different as the anatomy of yoga is from medical anatomy, the system it contains is - in its own way - meaningful and correct. It is based on the doctrine of symbols

or rather the fact that symbols exist not only in the world of expectations, but also in the world of abstract realities and even in the material world. *The only eternal reality in Nature is the symbol.* So when yoga, for example, takes the heart as the symbol of the inner self, it sees in it not only a mere subtle symbol but also a reality, and so, on this basis, it can rightly and justly take the heart as the *real seat* of the inner self.

Symbols are not only found in man, but also in the external world of Nature. The external symbol of the self-germ is the *Sun*, which by its very outward breath created and sustains the Earth, the living world, all its creatures and life itself. Thus *it is indeed* the I-germ in Nature, centre in which the *Soul* is directly reflected, as well as the supreme constituent of Nature: *light*.

The primitive religions that worship the Sun are based on the recognition of this symbol, or rather this *reality*.

and just as the I-germ contains the other two constituents of Nature - force and matter - and the possibility of all manifestations, so the Sun contains, besides *light*, *force* and *matter*, the whole essence of all three constituents of Nature, and therefore of Nature as a whole.

When yoga asserts that one's inner self is not in the brain but in the heart, it is expressing *the reality* of symbols. The heart is the fundamental rhythm of life. *Progress, therefore, must lead not through the realm of the mind but through the depths of the heart to the realisation of the self-germ and the individual soul.*

The mind leads development astray. The mind is under a double influence. On the one hand it is directly influenced by the Spirit, and on the other hand it is influenced by Nature. Influenced in two opposite directions, it becomes *apparently* autonomous, apparently self-existent, and as a *subject* it strives towards various ends. It is like that toy, the paper-butterfly suspended by fans, whose motion appears to be an independent action, whereas at all times it obeys only two influences outside itself; the influence of gravity and the changing air current.

So man cannot rely on his mind to guide him, but must rise *above* his mind. For this he needs support. And that which gives him the points of reference, points him in the right direction, is the doctrine of *the three elements of Nature*:

That which draws man downwards is "matter"; that which makes him sway, move, change is "force"; and that which lifts him upwards is "reason" or "light".

11. THE THEORY AND PRACTICE OF YOGA

Just as the philosophy of yoga relies on experience and *practice for everything*, the practice of yoga needs the right *philosophy*. The two are intimately connected and cannot exist without each other.

Yoga cannot be practised safely and effectively by anyone but those who have a perfect understanding of the yogic philosophical system and are able to live it. And the philosophy of yoga can only be understood and accessed by those who not only reflect on it, but actually *practice* it.

Those who are not thoroughly familiar with the theory of yoga are at risk on the practical path of yoga; they can easily get lost and wander almost endlessly in a labyrinth of delusions, all the while mistaking illusions of their own imagination for the realities they have come to know through yoga. And one who does not practically engage with the teaching of yoga can never know the depths of the unmanifested Nature and the subtle world of Buddhi's mere expectations.

And the last stage of the practical path of yoga - contemplation - is such a state of mind, and so unlike any other, that without its actual practice, even the most elementary theory of the cognition that comes from contemplation cannot be understood. He who is not convinced of the possibilities and realities of cognition by his own experience can never fully grasp the essence of yoga.

The prescribed exercises lead you step by step. Towards the realisation of the inner self, the subconscious and the self-germ.

The practical path of Indian yoga is divided into eight parts, that is, eight successive stages.

The first, the most elementary, concerns *the elimination of misconduct* in life. There are five "prohibitions" that make up this category. It is not a moral commandment. Its sole aim is the complete elimination of interest from action.

The second chapter complements the first The is the correct five base of the

from which no further wrong can arise. This category is made up of five "requirements", namely: freedom from selfishness (purity), contentment, self-denial, self-education and devotion to God.¹¹

With the practical realization of these first two stages, man's *point of view* changes, his actions become more and more *reflexes* which do not build up his destiny, free him from interests and attachment to the material world, constantly *diminish* his sense of self, while they *dismantle* his character and render it more and more *indifferent*, so that finally the rigidity of character and all its inhibiting influences, by which character constitutes the upper "threshold" of consciousness, are removed. Thus, in the realization of the first two stages of the practical path of yoga - profound shifts of values, changes of values, take place in both the inner and outer world of man. *This state is similar to the so-called "self-knowledge" practice of Western humanistic psychology, but it is much more perfect and profound.* Through the proper practice and habituation of the prohibitions and requirements of the first two stages: man becomes more and more *egoless*. His selfhood is replaced by all-embracing *love, objectivity, the affirmation of things, and perfect indifference*, the four factors, the four attitudes, which lead to the "ideal state" of mind.

It is therefore clear from the above changes that the first two sections are in fact intended to:

the realisation of the ideal state of mind.

The next - the third - stage consists of practising *correct posture*. The yogi must learn to sit, that is, to position himself in such a way that physical fatigue and changes in his circulation and organs do not and cannot affect his mental functions, in order to practise contemplation correctly. It is important that your posture is relaxed, and,

to ensure the best possible situation for the smooth functioning of its internal organs. It is important that your posture *is safe*, i.e. that you do not change by relaxing your muscles and do not move into a less favourable posture. In other words, from a sitting position, do not slouch forward or backwards, or hit yourself. It is also important that you refrain from exerting yourself and that almost all the muscles of your body are *relaxed and loosened* during the contemplation. For the moment, however, the practising yogi - the student - should not yet experiment with deepening, but should only practise the correct posture of the body, and should master the tone of his muscles.

¹¹* See Chapter VIII

The purpose of practicing special postures (body positions) is different: on the one hand, to maintain health, and on the other hand, to achieve control over the body. However, in the strict sense of the term, it is not necessarily necessary to do more than to learn a comfortable and safe way of sitting.

Once the student has mastered relaxing his muscles, he should also practice relaxing *his mind*. By thinking of the concept of infinity, by experiencing the concept of infinity, his thoughts are turned off and his mind is truly at rest. When all this has been achieved, realised, practised and habituated, you can finally move on to the practice of the fourth stage.

The fourth aspect of yoga is the control and elimination of the *soul*.

To begin with, the process of breathing with the lungs must be made conscious and brought under the control of the will, so that by slowing down the intake of breath, holding the inhaled air and then exhaling even more slowly, the rhythm of breathing with the lungs is slowed down considerably, so that the rhythm of the heart's action is also changed. The correct procedure, which requires a thorough and lengthy practice, is discussed in detail in the so-called yoga gymnastics literature, which also gives precise instructions. It is not necessary to go into it in detail, if only because *that is not the point of the* elimination of 'soul-work' in the fourth form of yoga. The regulation of the breathing with the lungs is necessary in this class mainly to *accustom the yogi to the fact of the rhythm being restrained*.

What it really has to eliminate is *the inner soul of the "I" at any given time, that is, the alternation between the sense of validation and the sense of disability*.

He must therefore learn to separate his experience from his self, that is, that his experience should be independent of his character and should never be transformed into a personal experience! His thoughts must not be allowed to have any personal validity, however slight, or to be accompanied by a sense of disability.

It is the *rhythm of* the alternation of validation and disability-feeling that needs to be regulated and then eliminated at this stage of yoga practice.

If there is no experience, there is nothing to build the character and maintain its rigidity. The character must therefore, by the elimination of the soul of the self, become perfectly "bloodless" perfectly indifferent, its function (the imagination) must cease, and this leads to the fact that all experience remains indifferent indeed and all cognition is formed as correct cognition in the mind of the yogi, as there is no combination, no

imagination, which disrupts the functioning of your mind.

But whether the mind has become disinterested by the observance of prohibitions, or whether the mind has become self-aware by the processes of humanistic psychology, both can only become perfectly indifferent *when all volume changes of the self are eliminated in the depths of the mind*. But even the simple elimination of these changes is not enough, for the right middle way is only attained *when the self is neither too expanded nor too contracted, but remains in the middle place between the two. It is therefore in the state between "success" and "failure" that the soul of the self must be eliminated!* If we were to fix the self permanently in the state of failure, we would exclude any further possibility of development, and at the same time we would increase the instinct for life. And if success were fixed, the sense of being would be heightened in the depths of the mind. Since both the instinct for life and the sense of being are elementary *impulses* and produce manifestations of different motives, in both cases the effect of the motives would become dominant in the mind. And the dominance of motives would result in further inward and outward movements.

Success and the renunciation of success must therefore be the right basis on which to achieve the cessation of soul-searching.

This is how yoga teaches.

If the character is indifferent, it can be considered extinct, because it does not influence the formation of experiences: it does not seek to enhance any impression or thought, and it does not suppress any. *In addition to indifference, there are also experiences that do not fit the character's trajectory*, i.e. that are unusual, alien and independent of current life, or rather independent of "place, age and experience".

The elimination of the soul leads to the character's indifference and to a state of egolessness. As a result, the impulses and impulse effects that stimulate motivation are eliminated, and the inhibitions inherent in the character are dissolved and destroyed. The role of the character as a "filter" is thus ended. The character's trajectories, his "wheelings and dealings" are smoothed out, the character ceases to be a "threshold of consciousness": he no longer inhibits anything, no longer holds anything back. And in this way, all expectations - all memories - must indeed become knowable to man.

With the cessation of soul-making, there should already be a state in which memory becomes conscious, in which *all the* impressions, experiences, expectations and memories of the current and past lives can be recalled.

There is, however, another serious obstacle to conscious remembering, in the form of the incessant distraction of the senses by the outside world.

The fifth stage of the practical path of yoga therefore aims at the complete *detachment* of the senses from the objects of the external world.

For example, when you are reading an interesting book or doing arithmetic, you are often so absorbed in what you are doing that you can't hear what is being said, you can't see what is happening around you. Although his senses are fully intact and functioning as usual, they do not convey any external impressions. The explanation for this phenomenon lies in the concentration of *attention*. Attention abstracted from the senses removes the connection with the impressions conveyed by the senses. The mind is not aware of them, nor can it be: without the simultaneous presence of attention.

So you have to achieve perfect concentration of mind. In the same way that the thinking faculty withdraws from the objects of the external world, the connection between the senses and the objects of the external world must be broken. If *attention*, through the senses, is no longer directed to the external world, the connection is indeed broken. As it were, the senses also retreat into themselves and cease to convey impressions, to convey impressions to the thinking faculty.

It is similar to the state of sleep, when the sleeping person is unaware of the outside world. Since, in this state, one is not in control of one's body and body position, it is imperative that the *yogi should first of all have perfected the safe and comfortable posture* in which his body remains when his senses are "switched off", i.e. when his mind is completely withdrawn into itself.

When you look at a yogi practicing sensory deactivation from the outside, you really get the impression that is asleep. If we speak to him, he does not hear, if we touch him, he does not flinch, he does not react.

However, the state of cessation of sensory functions is not always the same as the state of sleep. *Indeed, the concentration of attention precludes dreams from occurring. The yogi does not dream. His thoughts revolve around a single object, clear and alert.*

When you have reached this state, that is, when, by getting used to the prohibitions and requirements, by practicing the right posture, by completely eliminating the soul of the self, you learn to turn off your senses for the duration of your exercises, then - and only then

- you have reached the point where you can finally attempt the exercises of contemplation.

The first five stages of yoga are called the "outer" stages of yoga, as they are only *preparatory* stages of deepening. The actual yoga begins at this point, *with the preliminary practices of deepening*.

The immersion itself is divided into three parts: the sixth, seventh and eighth stages of yoga.

Of these, the first, or sixth, is practical yoga: *the "fixing" of the mind*.

It is not enough merely to withdraw the mind from the outside world, but we must also make it occupy itself *only with* the object we have set for it. Attention must not be distracted, must not be distracted by thoughts not closely connected with the object. The yogi should strive to experience, as it were, in reality, the imaginary object that fills his mind. He should perceive it with almost all his senses, in all its aspects. His whole mind must be occupied with it. The beginning, the course and the end of every mental process must be the object in question, *and nothing else*.

For example, if the yogi focuses his thoughts on a rose, he should see the memory of the rose as clearly as if he were seeing the rose itself. The colour of the imagined rose, its fragrance, the velviness of its petals, the rough-edged leaves and the prickly thorns on its stem, should all be *perceived*. He must also turn the rose in his mind's eye, so that he can see it from all sides, from below and above. You can see the sunlight on the rose and the shade of colour the rose shows in the sunlight, you can see the dew and raindrops glistening on the opening petals, or even the budding, the splendour of the bloom and the wilting, the whole reality and history of the rose - but everything you think about must be closely connected with the rose!

You put your thoughts into words. Words that he speaks to himself, utters silently and dies only in thought. This is the soundless, inward speech: the manifestation of thought proper.

Everything that we perceive in thought, or see, hear and feel in imagination, tends to be expressed in the form of *sentences*; every perception, movement and change is accompanied by *words* in our minds. Man speaks to himself when he thinks. It is this speech that links together the impressions and memories that arise, it is the thread that binds together the whole of thought.

the march. Under normal circumstances, there is no image or sound impression, and no other imagined perception, that is not accompanied by the background of *speech* in our minds.

Words are interrelated in the same way as the individual parts of thought, the elements of thought. Speech is based on the combination of words. Thus, the combinative *imaginative function* - the function of character - is in.

As long as you think in words, your character has a role to play, however small it may be. Therefore, the yogi strives to restrain, stop, still and silence even the already focused thoughts. This is the second phase of the mind-confinement: *the elimination of established object thoughts*. It must be accomplished at the point of culmination of thoughts, *suddenly and immediately, in order to* lead to a satisfactory result.

If the yogi's mind is completely "still" and he can still see the rose in front of him, but without thinking about it or thinking about it, then his mind is *correctly fixed*, and it is set in the *right* direction, regardless of his thoughts.

The rose now resembles the dream image. It does not depend on the yogi's will, nor does it depend on his thinking, but as an independent reality, it shines independently in the yogi's consciousness. Until the silence is disturbed by a subtle form of imaginative activity: *abstract thought*.

Then again words line up in the yogi's mind. Words that seem to have no connection with the character, because there is neither desire nor aversion behind them. Yet they express the function of character: the fact that words combine into sentences, into thoughts. The yogi, who no longer thinks of a single rose but of "the" rose - that is, *the abstract concept of the rose alone is the object of his thought* - thinks impersonally what he thinks in himself. Yet in words - in speech - his character manifests itself. *A perfectly indifferent manifestation of character is manifested in abstract thought*, but however indifferent this manifestation may be, even it bears the colour of character, and so even this must be eliminated in order to end the function of character, to eliminate the effect of character *altogether*.

So the yogi tries to silence even his abstract thoughts. This is the last stage of the mind-anchoring process.

In that perfect silence of mind which comes after the complete death of abstract thought, the yogi not only contemplates the rose and the splendour of the self-conception of the rose, now undisturbed, but also realizes his own character, which no longer influences his impressions and his perceptions. Just as the ticking of a clock is involuntarily realised in the sudden silence when the clock has stopped and the familiar noise is silenced.

So by suppressing abstract thinking, one becomes conscious of one's *inner self*. In this way, the yogi rises to a degree of development which man, in general, can never attain in the course of life in relation to the external world.

The intended object of focused thought, if the mind is correctly fixed, does not get lost in this silence. Nor does it disappear from the focus of attention when the thought ceases, but, on the contrary, *shining even more clearly*, free from all distracting influences, it *becomes even more independent*, like a fixed dream-image, which we can contemplate with full and conscious experience.

This state is exactly on the borderline between wakefulness and sleep. Just as the line itself is extremely narrow, so too is this state unstable.

It is easy to "step off" the borderline, either to one side or the other. Either we return from it to a waking state, or we become immersed in the world of dreams. Staying on it for extended periods is so difficult that it is almost impossible without proper preparation.

The first "yogi" probably found that this seemingly impractical path to deepening was the one he struggled with until he succeeded in making conscious the temporary state that exists in the mind *after* the cessation of wakefulness but *before* the onset of sleep. By becoming aware of this state - that is, *the moment of transition into sleep or dreaming* - and *by recording it*, he then arrived at such a wonderful discovery, such extraordinary experiences, such boundless directions of cognition unfolded before him, which he could not otherwise approach or attain by any other means. This is how the ancient starting point of yoga was formed. This is how this discovery could lead to the realization of the highest state of mind - contemplation.

In fact, *as long as one's character is not perfectly indifferent, this state of transition cannot be known and captured.* As long as the character

creates incessant imbalances in the subconscious, imbalances lead to vortices, and vortices take over one's thinking faculty - and create *dreams* in the consciousness. The observed image, no matter how hard we try, merges into the dreaming process. The fixity, the attitude, disappears and is replaced by the dramatic manifestations of the dream. As the connection with the material world disappears, dreams develop a world of their own, over which, once established, man has no power and cannot have any.

Forcing this transitional state into permanence is not only *difficult* but also *dangerous*. For if the character is too rigid, and thus causes more serious imbalances, attempts to fix the borderline state between waking and dreaming may lead to more or less serious, even pathological, *mental disorders*; for if the close connection with the material world is broken, a state of so-called "obsession" or "identity split" may occur, and *complexes* arising from the subconscious¹² may take over in the obscured mind.

This is why the prior neutralization of character became necessary, and why the practice of prohibitions and requirements, of regulating and eliminating the soul, had to be prescribed - to allow the silence of the mind to be fixed: the *only* way to contemplation!

To summarise what has been said, we can see that the sixth form of yoga consists in the attainment and fixation of that special state of mind which is neither wakefulness nor sleep, but lies exactly in between.

The seventh form of yoga aims at *the continuous cognitive observation of the transition between wakefulness and sleep*.

This state of the mind is so original and so different from the usual way of thinking, as well as from the waking and sleeping states, that it is impossible to describe and explain it in a precise way. It can only be described and illuminated by metaphors. In fact, it can only be understood by the yogi who knows from direct experience the transition between wakefulness and sleep and the *ongoing cognition* associated with it.

Since thoughts are no longer generated in the mind, observation is then directed to mere *expectations*. This cognition is completely unusual, and therefore needs to be specially adapted to become perceptible. At first it is like *nothing*.

¹²* Compare with page 98.

Later, however, the concept of *everything* emerges.

This is the state in which the subconscious becomes conscious, along with one's motivational system.

Without thoughts and manifestations, it is the expectations themselves that become the focus of attention. But whether the character is indifferent or not, as long as there is life, there must be some subconscious imbalance, otherwise life and manifestation could not come into being and could not exist. The expectations in the subconscious are thus in perpetual contact with each other; one suppresses the other, one prevails over the other, and so they are perpetually whirling and *flowing* - by the constant striving for balance in the motivational system - even when, in the absence of imaginative activity, they cannot give rise to dreams and thoughts.

In this way, in the light of observation - in the seventh form of yoga - expectations *flow of*.

The cognition of the world of expectations is associated with a state of mind even more unusual than the state of mind that occurs when thoughts cease.

In the direct knowledge of expectations, *as there is no space, there is no timeliness*. There is no past and no future, only the unceasing *present* fills the world of the subconscious. The yogi, who has forgotten both the external world and the self, lives in this state in the perfect and infinitely extended *present*. Therefore, yoga refers to this state as *bliss*.

This kind of insight is clear from the realisation of the root of life.

In the process of becoming conscious of the subconscious, one also learn a new "language": the symbolic and inexpressible "language" of the implicit intuitions or expectations behind the intuitions, if one learns to *understand the* expectations *without thinking*.

Symbols can only be known directly *from within*, they *have to be lived* be known. And since *not only are motivation, memory and expectation the same concept, but all three are also identical with the symbol: therefore the direct cognition of expectations is clear by directly experiencing symbols!*

The yogi observes and experiences the flow of *symbols* in the flow of expectations.

And by understanding the symbols, you understand the expectations themselves. In this special state of observation, as the original attitude of his mind remains fixed, *all the expectations of the object of his concentrated thought*, in whatever near or distant connection it may have with the object of his concentrated thought, are constantly flowing before him and unfolding, as it were, before his eyes. He does not contemplate the manifested object itself, but the expectations which *can* and do produce the manifestations of that object in the material world. It knows, therefore, both the past and the future of the object, as in the expectations and their relations lies the *possibility of all change and development*. By understanding the expectations, he also understands what *lies* behind the manifestations of the object in question. And the latent expectations incorporate *the past and the future* into the present: all that is memory and all that is motivation, and all the *interconnections, interactions and relationships between* memories and motivations.

In this state of observation, nothing can remain hidden from the yogi. Symbols contain infinite possibilities of manifestation and infinite meanings. Therefore, whoever understands the symbol itself - the expectation itself - understands all its aspects, all its meanings. And this cognition, in connection with the symbol - the expectation - in question: must already be on the verge of omniscience.

When the yogi begins to think, the symbols naturally drift away from the focus of his observation. But as long as he is not thinking, he lives in the symbols themselves.

In this state, it is not even apparently the function of the mind that does the cognition. *The yogi is observing the changes in his mind, the mind itself!*

This is the essence of yoga. As long as the mind, as a subject, observes the external world, or itself, there can be no direct cognition. However, when the mind - and the developments that take place within it - becomes the mere "object" of observation, the path to yoga is open.

It is not the mind that needs to observe, but the mind itself that needs to be observed!

Thus, in the state of direct cognition of expectations, it is no longer the mind that is the observing subject, but the Soul itself that directly observes expectations - and their flow - i.e. the respective "content" of the mind, or motivational system.

And if the yogi, in the flow of expectations, directs his attention to *a single* expectation

observation and not letting it slip from the focus of his contemplation, he has finally achieved *the eighth stage of yoga: actual immersion*.

Immersion is a state of mind so high that the mind, as mind, is no longer involved. The function of the thinking faculty, of the character, of the motivational system, as well as of the mind itself, is said to have ceased. Complete and utter *immobility* characterises this state.

Immersion: consists in the perfect fusion of the cognizer, the cognized object and the cognition itself.

Not only is the right state of mind recorded, but also the observation itself. The flow of expectations ceases, and only one selected expectation fills the whole world of the mind, one might say "the place of the mind". The external and the internal worlds merge into each other and into this single expectation. The ego disappears, all distinction between the centre and its surroundings disappears, the notion of subject and object disappears. All this merges into a single unity. In immersion, the self is in the object observed, the observation itself is also in the object, and the object is dissolved in the observer and the fact of observation.

So the yogi's approach is then no longer an approach, but *an unification* with immersion.

In this state, the yogi is independent of his own body, but also independent of his consciousness and subconsciousness. A single expectation - a single symbol - represents for him the whole of Nature. Into this symbol the individual centre has been transferred. Underneath this symbol, then, lies the 'connection' - the connection of Soul and Nature - and thus the individual-Soul itself.

There is no yogi and is no outside world, - there is only one symbol and at the bottom of it is the Absolute. This state is realized in the highest form of practical yoga.

So the yogi, through the practice of contemplation, narrows the whole world down to a single point. *But in this single point lies all of Nature!*

Therefore, if the yogi realises the last three stages of practical yoga *in relation to the same object*, coherently and in due sequence, then the deepening must naturally be followed by an even higher state: the state of *perfect cognition*.

For in the symbol that fills the contemplation, all that was lost when the contemplation was realized is revealed. In the world condensed into a point, the whole of Nature within it becomes knowable. Thus, in the end, the chosen symbol is no longer the sole object of contemplation, but *all symbols, all expectations, become known in their depths.*

Therefore, "perfect cognition" following immersion: is clear with the becoming conscious of the self-germ.

The yogi, having reached this state, has transcended the series of rebirths.

There is not and cannot be a single expectation - memory, motif, or symbol - of Nature which she has not known, and her knowledge is one *with omniscience*. And since all manifestation proceeds from the germ of the self, the yogi can thus create any manifestation in Nature, and is therefore considered *omnipotent*. Not only can he see unhindered along the whole path of individual development from its first starting point to its ultimate goal, but he is free to choose the form of existence in which he wishes to live, to manifest, *his free will* is no longer limited.

This is what the philosophy of yoga teaches.

And his claims are based on logical conclusions, such as that *all expectations and all possibilities* are indeed inherent in the motivational system of the self-germ; thus, by becoming aware of and mastering the self-germ, all expectations and all possibilities should be available to man - the yogi.

But action, *if it does not fulfil the order of Nature*, degenerates into individual intervention, individual action. And individual action leads to bondage and the rolling forward of destiny. The state of immersion, which could only be brought about by the complete elimination of all individual interests, must therefore be removed by any *individual* application of the omnipotence.

The yogi never changes the order of Nature, even if he is able to change it. For if he did, he would fall back from the height he had attained.

And "perfect cognition" following immersion is still not the highest state of cognition in Nature. This is followed by the so-called "bridging" cognition, which encompasses the self-germ and motivational system of *all* individuals. Whoever has also reached this state of bridging cognition has truly cognized the *whole of* Nature, i.e., he has cognized *everything that is not the Soul*. Only the Soul can never be cognized, even in the highest deepening. For the Soul cannot become conscious of itself, ¹³ since all contemplation from the Absolute can only be directed *outwards*, towards Nature.

If, however, *all that is not the Soul* has already *become* fully and equally *cognized* in its infinite infinity by the contemplative yogi, then, with the complete elimination of cognition, or after the complete withdrawal from Nature: *the Soul - the Absolute - must remain in itself!*

¹³* T.i. in immersion.

This *separation of* the Soul is the ultimate goal of yoga. And this *separation* is essentially the same as the highest concept of *nirvana* and perfect *salvation*.

They teach that there is usually only one person in a thousand who is serious about learning. Out of a thousand aspirants, there is only one who will make progress on this path. And out of a thousand people who practice yoga, only one will actually attain the highest possible state of contemplation. However, immersion is still far from isolation! It is possible that ages, millennia, may have to pass before an individual - a yogi - reaches the ultimate goal of yoga: perfect *liberation* from the delusion of Nature.

12. THE PATH OF DAILY LIFE AND YOGA

In the West - in the white man's world - one does not usually have the opportunity practice yoga in seclusion, after years of work, in perfect serenity, and live only for yoga. Western culture is a much-branched preoccupation. The social community will not tolerate one person going their own way and eventually being separated from the community. No one takes the worries of making a living off the yogi's shoulders merely to find the ultimate purpose and meaning of life in contemplation. This contemplative pursuit is so alien to Western understanding that society would rather condemn it than promote it.

Western man even doubts that the path of yoga really exists and that meditation really does lead to direct and inner cognition. The West is a world of so-called realities. Here, therefore, one must first be convinced that the cognitive perspectives of yoga *are* actual and attainable *realities* before the path of yoga can be made accessible to him.

Mere insight and faith are not enough. Appropriate, positive *experiences* are also needed to overcome the doubt that comes from prejudice.

The beginner who has already been captivated by the unique spirit of yoga is at a loss at the beginning of the journey. He does not know what to do. He doesn't know how to start practising yoga, how to reconcile the precepts of yoga with the demands and circumstances of everyday life. He cannot find precise guidance anywhere. All the instructions that were appropriate to Asian conditions centuries or millennia ago are far removed from the way of life and culture of the white man today. They involve so many difficulties that they are virtually impossible to overcome. And too difficult a task is discouraging and discouraging.

The question naturally arises, is it even possible for Westerners to follow yoga?

Apparently not.

However, we must remember that humanity does not generally evolve backwards, but towards perfection. So if something was possible thousands of years ago, it should be even more possible today. And the only difference between East and West is geographical and cultural. Man himself - both East and West - *is the same*. So if they could achieve it in India

some of us have to be able to go deeper, we must also be able to do it.

The task is no less daunting in the East than it is here. The greatest difficulty lies in the subduing of the thinking faculty, in the subjugation and neutralization of character, and in the elimination of the personal self. The Indian yogi has had and has to struggle with this just as much as we have to struggle with it if we are to achieve the awareness of the subconscious, the self-germ and the memory. The problems and distractions of everyday life *are dwarfed* by the proportions of this inner struggle.

It is certain that in the West it is impossible, or at least extremely difficult, to create the *tranquillity* needed for contemplation. But even this fact does not preclude following the practical path of yoga. At most, we may progress more slowly, and we may have to put more effort and time into each detailed task.

Being slow is not an obstacle. Nature itself is not in a hurry.

And the first and most important basic condition, both in the East and in the West, is to *put an end to* the domination of self-interest or selfishness in action.

Yoga, in this sense, prescribes strict adherence to five "prohibitions" and five "requirements".

These prohibitions and requirements are indeed difficult to fit into the pace of Western life. Instead, however, we have some humanistic psychological procedures which lead to the same goal as the first two branches of yoga (i.e. the five prohibitions and the five requirements.) Jung's individual system, or the methods of humanistic psychology, the so-called self-discovery - that is, the elucidation and recognition of the role of the self and of character and motivation as basic controlling factors in one's mental life - loses its elemental force, both in personal interest and in selfhood, man's social compassion, that is, his all-embracing *love*, his *objectivity* and his attitude of acceptance and *affirmation of* things, and finally his *indifference* to the contradictions of life, are both enhanced and strengthened. *All this is the 'ideal state of mind', just the practice of the first two branches of yoga.*

Thus, "chianalization" is the most elementary condition of the path of yoga for Western man. Without it, the subconscious tensions in the mind that preclude awareness of the motivational system cannot be eliminated. Until then

and, while these tensions persist, they induce dreams or cause insanity in any attempt to simultaneously break away from wakefulness and sleep.

So the beginner yogi should first of all consult a trained humanistic psychologist. He must get to know his own self, see his own character unmasked, and reckon with both his self-objectives and his false self-ideal. It is recommended that you study humanistic psychology yourself, so that you can apply its useful, practical concepts later on without external help.

It is important that, until a radical and complete *reassessment of* life phenomena, brought about by humanistic psychological knowledge, has been achieved, *you should not experiment with practical yoga under any circumstances.* You would not achieve any results. Any attempt to achieve deeper contemplation would only lead him astray and would also be fraught with danger.

A thorough knowledge of humanistic psychology must therefore be the *foundation* on which the practice of Western yoga is built.

If this basis is already well established and strengthened in man, then the regulation of the "soul-making" of the respective self - in the sense of the fourth branch of yoga - is realized by itself, it *is also accomplished by itself.* In the possession of humanistic psychological knowledge, man is incessantly striving to reduce or eliminate all his feelings of disability and his efforts to assert himself. And this effort leads to about the same thing as the prescribed "soul-control" practices of yoga.

Thus, if one has a sufficient humanistic psychological grounding, one can begin the actual practice of yoga as early as the fifth or sixth stage of yoga. (It must be reiterated, however, that without the necessary "self-knowledge", no one can practice yoga with impunity!)

It is sufficient to understand the fifth form of yoga as the practice of focusing the mind. Everyday life offers countless opportunities to master this skill. We have to learn and get into the habit of always acting with a focused mind, whatever we do, as far as possible. When we read, we don't know what is happening around us; when we sit in a theatre, we don't hear what is being said behind us. Our work, if we want it to be, should occupy our full attention and we should think of nothing else. When we are thinking, our thoughts should always follow a clearly defined direction and not

meanwhile, our minds are distracted by the subtle sensory impressions of the outside world.

The more perfect we are at the task of concentration, the easier it is to achieve the sixth stage of yoga. The essence of stage is *the elimination of thinking in words*. The thoughts that have already been set, properly directed and focused, must be silenced.

Since thinking in words is a manifestation of one of the faculties of action - precisely the "expressive faculty" - and the faculties of image, separately and in combination with the faculty of character, constitute *the persona of man*, the identification with thinking in words is: in fact, the *identification of the individual with the persona* is clear.

The more one believes that in the words spoken inwardly *one is oneself* the more he thinks, the more he identifies himself with his persona.

But it is in the combination of words that the function of character - the imaginative function - manifests itself. If, then, man believes that he discovers himself in the combining action of the mind, that is, in the imaginative action, or rather, if he believes that the most profound and fundamental function of his self is revealed in the imaginative action, he naturally identifies his individuality with his character, or *inner self*.

Both identifications are expressed in thinking in words. *So long as we think in words, our individuality is apparently identical with our personality and our inner self.*

The manifestations of both the person and the inner self, in turn, falsify and suppress the natural manifestations of the motivational system. Therefore, as long as *words* accompany our thinking, we can *never* directly know the expectations inherent in the motivational system in their true nature.

It is imperative to silence the thinking in words, to bring to the fore the "natural man" with his useful and collective motivations, and to turn the attention *inwards*, towards the motivational system of the subconscious and the self-germ - in silence.

When they first attempt to silence the words that accompany our thoughts, the task seems easy and can be easily achieved. But later it becomes more and more difficult and more and more confusing. For the silence attained at the beginning is not yet the true silence of the mind, but still contains innumerable unrecognized manifestations of motives. The more we try to realize the silence of the mind, the more we notice the range of motive manifestations. We notice them and confront them. And we can eliminate some of them only by completely eliminating the *sense of self*, whose incessant "breathing" is manifested in the successive emergence of motives in the depths of the mind.

The more complete the silence of the mind, the wider the space for the direct expression of the motivational system. But at the same time, the more violent the intrusion of words into the mind becomes to prevent it. It is the natural defence of the inner self to maintain itself and not to be destroyed by the light of the subconscious.

So the more difficult it becomes to achieve silence of mind, the more have approached the so-called awareness of the subconscious. The increasing obstacles, the inexplicable emergence of long-forgotten and seemingly incoherent memories, and the intrusion of disturbing words, all indicate that we have already made some progress in this area. After all, the spontaneous emergence of motifs and memories is precisely the result of the subconscious!

The more we fight them, the less we recognise their reality. For it is precisely the totality of *these* motifs and memories that constitutes the subconscious we want to make conscious, that we want to know!

So let's just try to silence the words. And let's observe the memories that arise *without thinking about them*. Then their imagery will slowly fade away and they will remain mere symbols and expectations.

The seventh branch of yoga, as we know, consists in the unthinking observational awareness of *the flow* of these symbols.

If, therefore, one morning we suddenly recall a dream, without the dream images arising, or the dream event becoming recognisable in our memory, but only a *vague idea* living in the depths of our consciousness, in the form of a *glimmer of a mood*, which we cannot name, which we cannot express in words, let us try to prolong this vague recollection, detached from all objects, as long as possible. In this way, we will become familiar with the *way in* which symbols can be observed without thoughts. we will notice that in this alien memory *we know* in fact *everything* about our dream, without being able to put into words or thoughts what we know about it. It is this kind of remembering that we need to grasp and record in order to be able to experience subconscious symbols and expectations *directly* later on.

Because we must do the same when we want to observe *the flow of* subconscious expectations. The direct experience of symbols is always similar to the way in which we have acquired an inexpressible knowledge of our dream, even for ourselves. The more we try this kind of abstract, implicit recollection, the more and more we understand from the symbols, without having to put the cognition into thoughts.

It should be noted, however, that if we recall our dreams in such a way that certain fragments of dream imagery, or even dramatic elements of the dream, are recognizable in the recollection, then our recollection is not directed to pure symbols, but merely reflects their manifestations in the conscious mind. And the observation of manifestations is far from the true purpose of yoga.

We must therefore strive to eliminate all material concreteness from memory. This kind of memory: it is achieved primarily by eliminating speech-thinking.

We can also observe that during the pause in thinking in words, our senses *are heightened*. We see unusually vivid colours, we notice sounds, noises that we could not before

penetrate our consciousness, we can smell subtle odours, feel the distinctive "smell" of the air, our skin reacts to even the lightest touch of our clothes and we become aware of the predominant taste in our mouth, however natural it may be. *Our sense of being* is heightened. In this state, if we focus our attention on just *one* of our senses, we follow its impressions and immediately the process of thinking, of imagining, begins. If, however, our attention is evenly distributed among all our senses, we are in fact watching *the flow of* impressions in the material world, without any accompanying thoughts and without necessarily having to substantiate them with words. *This state is similar to that in which we observe the mere flow of symbols in the process of contemplation.* If we have learned and become accustomed to the unthinking observation of impressions in the material world, we have learned the way of observing symbols.

If you're on a tram and you don't care to talk, listen to someone, or make any movement, set your gaze in a definite direction, focus your thoughts on the roadway, on street life, then suddenly stop thinking with words. In the stillness of the mind, we will notice the brightening of colours, we will hear the slightest noise of the passing tram and the street, without the different sounds merging as usual; we will also smell the carriage and the surroundings, etc. In other words, we will perceive many impressions that we would otherwise ignore. However, we should not allow ourselves to be distracted, to be concerned *only* with what we see, or only with sounds, or only with smells, but to attend to all our impressions *at once*, without thinking for a moment.

Two typical observations can be made. Either we fall asleep and have to fight against the elemental urge to fall asleep. Or we catch ourselves fantasising, weaving tales, waking dreams and thinking in words again.

Both are signs that, by stopping thinking, we have reached the *transition* between wakefulness and dreaming, the unstable borderline from which we have already "stepped down", either into the *dream world* or into *wakefulness* manifested in imaginative activity.

The more we struggle against either dreaming or thinking in words, the more hopeless the struggle becomes.

We need to know the cause of the misalignment so that we can eliminate it. We need to know that the cause of sleepiness lies in restlessness, in the "inertia" of the mind. A

but in inertia, we know that *matter* rules. Restlessness, inertia, can therefore only be overcome by the domination of the directly superior component of Nature replacing the domination of *matter*. Whenever the necessity of sleepiness arises, therefore, we must strive to make force prevail in our minds instead of *matter*. And *force* is manifested in the dynamism of the mind. We must therefore endeavour to replace the compulsion to become drowsy with the domination of *imagination* and *conscious thought*.

Stepping off the edge towards wakefulness is still more sensible than passively diving into the world of dreams. For in the waking state, however difficult, thoughts can be controlled, restrained and eliminated, but in the sleeping state we have no control over dreams and changes of mind.

And when our minds are controlled by imagination and thinking in words, we must know that the reason for this control is the influence of character, or the inner self. In such cases, we must strive to eliminate the inner self's soul-feeling, i.e. the existing sense of disability and the striving for validation. When these are eliminated, the imagination also ceases to function and the mind becomes *truly* silent. For the dominion of *force* is then replaced by the dominion of the supreme component of Nature, namely, *light*.

Our mental attitude - after eliminating the thinking in words - *is correct if we can constantly observe and control the functioning of the thinking faculty.*

We have to notice every thought that comes into our minds. We need to know where it came from and what triggered it. We must also observe where the thought process that has just started has stopped. *But we should not aim for more than that.* We should not seek to discover the root cause of the thought in the motivational system, nor should we seek to know the actual purpose of the thought. In either case, we would be further stimulating and facilitating thought, rather than suppressing and eliminating any thought in the making. *We are only to observe* the mind and the tendencies of the thinking faculty. If we consciously and continuously maintain this state of *mere observation*, thoughts will, as it were, drown themselves, collapse in on themselves, losing their power, and cease to exist the moment they arise.

If we have achieved the silence of unthinking observation, we can also be convinced that the operation of the thinking faculty is a gross and trivial operation compared to mere observation. For thoughts are formed sluggishly, are so bound to the elements and carry with them the characteristic property of matter

- inertia. The thinking-ness, like a veritable whore, strives for endless *repetition*. Just as a wheel that has been swung is always turning in a circle. As long as we live in thought we cannot notice, but in the approximate silence of the mind we can clearly observe that certain sentences, words, even meaningless syllables - or melodies - often try to fill and occupy the mind for minutes, by their constant repetition. In thinking in words - in sounds - the actual *sense* is always only superficially manifested. Where the intellect really manifests itself, it is always the pillalana of *the interposition*, the intermission, the alternation of thoughts. Thoughts themselves *are the obscurants of* reason and knowledge. They seek to *obscure* the clarity of reason and knowledge rather than to unfold it in its very nature.

The real meaning is always in the symbols, in the expectations that motivate the thinking faculty, the thinking. When we observe the symbols directly, therefore, the true, inner meaning of the symbols - the expectations - unfolds fully at the focal point of our observation. And this kind of cognition cannot be achieved in any other way.

The key to understanding the symbols directly is to detach oneself from waking and dreaming at the same time.

However, we should not experiment with fixing the in-between state when our body really needs sleep. In the evening, when we take a break, we must be free to let the natural process of sleep take over! When our nervous system and our mind are tired, we would otherwise not be able to exercise successfully and efficiently. To practice yoga, we need, first and foremost, fresh energy and *rest*. To be able to observe ourselves with clarity, clarity and clarity.

Usually, early morning and sunset are the best times to practice yoga, when the outside world is entering a new phase.

And to observe ourselves, we must know that in the consciousness, speech-thinking is always guided by the *inner self*, the change of thoughts is controlled by *the subconscious*, and the cessation of thought is directly influenced by *the germ of the self*.

So as we observe our evolved thoughts, we become aware of the function of *our inner self*. If we observe the arising and ceasing of our thoughts, the changing and alternating of thoughts, the function of *our subconscious* is revealed

up ahead. And by eliminating thoughts altogether, we can gain direct insight into the motivational system of *our ego germ*.

And that which really "observes" the inner self, the subconscious and the self-germ, can never be the consciousness of man, which is on a lower level than all three of these entities, but can only be the *individual soul* itself, or the *Soul*, the *Absolute....*

So, through thoughtless, mere *observation* leads the way to the highest cognition!

All the more so, because the aim of unthinking, silent observation is not only to observe and know the symbols - the expectations - directly, but also *to move the centre of the self into the germ of the self*.

Thoughts themselves can never stop thinking, because the mind cannot be capable of quieting itself. The inner self can only guide the process of thinking, it can only direct it along certain paths, but it cannot stop it. And every influence of the subconscious necessarily *gives rise to* thoughts, *initiates* thoughts. Therefore the *complete cessation of thought - as action - must necessarily start from the germ of the self*. Otherwise it cannot lead to results.

And if we perform an action that starts directly from the selfhood-rock, then our self center is - in this sense - already relocated into the self-germ.

However, since the self is above our personal self, our right effort in this area can only ever be *impersonal*.

If it is not, then we must know that our mindset is - ab ovo - wrong!

If the attempt to adjust your thinking fails, it is often followed by discouragement and annoyance. But all annoyance is a function of the inner self (the character), because in the self-soul - the individual soul - there can be no room for emotions or moods. Failure and annoyance are therefore always a sign that the experiment has been undertaken with the wrong effort and the wrong attitude. We have tried to restrain consciousness with the inner self or with consciousness itself, which is naturally impossible.

With the right effort: neither failure nor annoyance should accompany our efforts to stop thinking in words. If, indeed, the *individual soul* remains the sole observer in the depths of man's I-germ, then the

the observation must not be disturbed by any circumstances. All inefficiency and annoyance is a sign that the case of identification with the personality, the consciousness, the inner self, or the subconsciousness, still persists in our minds, - instead of our self becoming impersonal, in its complete independence of the material world.

It is never wise to struggle to succeed, because even the most violent struggle cannot lead to success. We must only strive to *have the right* attitude, that is to say, to strive to *eliminate all identification*.

However, the illusion of identification with the persona, the consciousness and the inner self *has become* so entrenched and *habitual* over millions, or at least thousands of years, that the persona, the consciousness and the inner self *naturally resist* the removal of all identification.

Our efforts to suppress thinking in words for longer periods of time are therefore initially accompanied by disturbing circumstances - usually symptoms of physical sickness. Dizziness, nausea, unpleasant and disturbing sensations come over us. If then continue to experiment, our stomach condition becomes more and more distracting and vomiting is almost inevitable. On the one hand, this is a natural consequence of inexperience, where the central nervous system is not yet attuned to the unusual task, and on the other hand, it is a sign that we still identify with our personality to some extent.

Because not only the stomach - the representative of the person - has to adapt, but also the "heart" - the centre of the inner self - has to become *empty, carefree, in* order to achieve a state of perfect silence of mind.

As life is, we have to accept it as it is! We have to stop worrying, worrying, grumbling. We must desire nothing and be averse to nothing if we are to strive for inner knowledge. For it is only in this way that we can achieve the diminution and complete stilling of the "soul" of the heart, or inner self. And without this, our thoughts cannot be restrained or quieted. For the breathing of the heart is manifested in the imagination, and as long as the heart breathes, thoughts are generated and whirl in the mind.

But not only do we have to stop thinking about speech altogether, we also have to eliminate even the images that pop up in our minds after the words have been successfully silenced. Here, too, the essence of the process lies in the right effort. We must silence all manifestations of our subconscious as well as the thoughts expressed in words. *The symbols - the expectations - must be eliminated at the slightest*

we must be able to observe without their manifestation.

However, this state can only be by the complete removal of identifications. The elimination of identifications, on the other hand, is clear *through discrimination*. *And discrimination is the very essence of yoga.*

So when we suppress our thinking - and thereby deny the illusion of our identity with our personality, our consciousness, our inner self and our subconscious - then we are practicing discrimination, or indeed *yoga*.

Everyone has to walk this path for themselves to know where it leads. Just as it is useless to explain to someone the special taste of a fruit they do not know, they cannot understand us until they have had a bite of the fruit themselves.

By realising the stillness of the mind, we become experientially convinced of the realities of yoga.

We are having an unusual and shocking experience. The perfect experience of a symbol, free from thought, is a state akin to contemplation. And what this means and where it leads to, we can only know if we have really reached and realized this special and sublime state of mind. It cannot be described or explained in words.

He who lives in the silence of the mind becomes independent of space, time and the law of causality. He who dwells in the pure silence of eternity lives in the eternal present. The eternal present: happiness itself. And in happiness lies the essence of *being* and wise *cognition*.

Yoga leads to direct cognition through a direct view of expectations. So even by simply eliminating thinking in words, we can already have extraordinary experiences in life. This initial range of new experiences includes the phenomena of telepathy and clairvoyance. With relatively little effort and little practice, we can thus gain experiences so convincing that our doubts about *the illusory nature of the yogic path* are dispelled.

What we have said in this chapter is not yet real yoga. But every correct step we take at the beginning, in the context of the natural analogy, already illuminates the way forward for yoga, for *true* yoga. And once you have reached the point where you can eliminate your thoughts at will, you can form a concept of the ultimate yoga

goal of total *separation*.

Never forget that the key to yoga is the "golden mean!"

Over-ambition, like impatience, always leads to wrong paths.

13. THE FUTURE OF PSYCHOLOGY AND ITS POTENTIAL FOR DEVELOPMENT

Western humanistic psychology is an integral part of yoga. It considers the same basis - the subconscious - as the root of the theory as the philosophy of yoga. It seeks to solve the same problems as the first half of the practical path of yoga. In the same way, it seeks to bring about in man a social feeling (love), objectivity, the affirmation of things and indifference. Its aim is similar: *to free the individual from the burden of his so-called spiritual life.*

Sigmund Freud, the founder of psychoanalysis, has the immortal merit of discovering that the theory of man is in fact driven by *non-conscious* factors. By exploring the interrelationship of these factors - memories and motivations - Freud was the first to shed light on the background and obscure depths of the mind. He also unconsciously pointed the way for psychology's research to go to the heart of the human being, to the centre of the individual. However, as he sought to explain all phenomena of mental life on the basis of mere materialism, his doctrine was flawed, and the doctrines he had created were in contradiction with themselves and with life.

Alfred Adler took Freud's doctrine a step further when he created a system of individual psychology, based on Freud's groundbreaking discovery. Adler recognised the interconnection and cooperation of character and the thinking faculty in the background of human consciousness; that is, the relationship, the reciprocity, which in yoga is called the inner self. Individual psychology seeks to understand and explain all phenomena in man's mental life in terms of the changes and aspirations of this *inner self - the sense of disability and the striving for validation.* Apart from the one-sidedness of the system, Adler's merit is that he has revealed the role of character and that he has shed light on the formation and interrelations of dynamic processes in the mind, thereby shedding light on the reality of man's hitherto unknown inner self.

C. G. Jung went a significant step further, exploring the interrelationship and interplay between character and motivational system, thus leading to the illumination and understanding of the *subconscious* itself. By discovering the "collective unconscious", he saw and recognised the factor in the human

in the depths of the mind,¹⁴ which has autonomy independent of current life and which is not destroyed by death, because it persists in the human race, in all the manifestations of the human race, linking the infinite past with the infinite future. In his search for the subconscious, Jung also discovered the eternal *striving for balance of motives* - and thus of the human mind. And through the study of motivations he came to understand the doctrine of *symbols*.⁽¹⁵⁾

But all this is the doctrine of yoga.

While Freud searched for the non-conscious factors of mental life in a single conceptual framework, Adler found a hidden centre of the mind's world in the inner self and Jung in the subconscious. If we look at it from the yogic perspective, all three psychological systems are closely interrelated and interconnected, and the apparent contradictions within them are completely balanced and smoothed out. Both Adler and Jung were in search of *character*. From a yogic point of view, it is understandable and natural that the role of character in the inner self is *different* from the role of character in the subconscious. It goes without saying, therefore, that the two researchers had to come to different and often *contradictory* conclusions.

The three systems are united by the structure of yoga. Those who know yoga will also see the common backbone of the systems.

When Freud thought to discover in the influence of sex-motives the explanation of all changes in the life of the mind, he was in fact recognizing the *filtering and repressive* effect of character.⁽¹⁶⁾ Adler, when he considered the principle of man's "conduct determined by his character" as the basis of the so-called spiritual life, saw in the phenomena of the mind the positive, i.e. *stimulating, stimulating and exalting* effect of character. Jung, on the other hand, who studied character primarily in its relations with the motivational system, had to discover its *whirlpooling, imbalancing* effects.

Character itself is *the same* factor in all three systems. Only the contexts in which each psychological school studies character are different.

¹⁴* *T.i. buddhit.*

¹⁵The development after Jung, the emergence of humanistic and transpersonal psychology is dealt with in the epilogue.

¹⁶

All three systems, moreover, lack a definition of the *subject* proper, that is, a definition of what is the deepest, fundamental factor that constitutes man himself - and his mental life - in its effects. Fritz Künkel has the merit of having pointed out this deficiency with due care. He himself had already advocated the relation between the individual soul and Nature in his theory of the 'vital dialectic', without, however, having realised the role of the individual soul - the proper subject - in the self-scene.

The cognitive boundary of psychology currently ends at the upper factor of the subconscious, the motivational system. Psychology does not yet know anything about the self-germ, the individual-soul or the Soul. However, since all that psychology has discovered so far is evidence of yoga, it may be assumed that the time will come when psychology will also see and recognise other depths of the philosophy of yoga⁽¹⁷⁾

Jung has already shown that thinking alone does not lead to full cognition. The silence of unthinking observation is also necessary in order to become aware of the *primordial symbols* lying deep in the subconscious, from which all manifestations of life actually originate. Jung has thus already found the direction, the path, which yoga describes as the only expedient way of cognition. And since the goal of all science can only be one - to know everything and to know everything - the science of depth psychology must also, sooner or later, find its way to this single goal.

What is certain is that the Western man is not capable of the fanatical struggle of the Indian yogi to attain perfect cognition.

There is a branch of yoga - hatha-yoga - which sees the suspension of the breath with the lungs as the most suitable *means* by which one can directly attain the special state of mind necessary for perfect cognition. The state of mind that the hatha-yogi achieves is similar to the state of mind of the *drowning person*. It is well known that in the last moment of drowning the mind is purified, the drowning person is detached from *the real* elements of space and time, freed from the bondage of space and time. Not only can he suddenly look back over his whole life, but *he can relive* its most important moments, as if in reality, in the greatest detail; he can relive the history of years, decades, in a single second, drawing lessons, observations and conclusions. And the time span that is built up in his memory is for him *real* days, months and

¹⁷This realization has since occurred. See afterword. - Ed.

years. In his special state of mind, he is able to make observations that he has ignored in real life. He looks at the past and himself from *above*, with an insight beyond his normal abilities. His vision deepens, his horizons expand. In reality, only a second, or a fraction of a second, passes.

This state of mind is also induced by hatha-yogi through excessive breath-holding. Its purpose: to realize the *transition* state that arises between life and death. But whereas in the case of the drowning person this transition can only be momentary, the hatha-yogi can fix the transition for a longer period of time, depending on his will. It is natural, then, that the yogi's state of mind is similar to the drowning person's lucid state of mind, but also many times superior to it.

It is almost the same path that the yogi who aspires to wisdom follows by fixing the transitional state between wakefulness and sleep. In any case, it leads to the same place. Both yogic paths *seek cognition on the borderline between manifestation and non-manifestation!*

Indeed, this is the only way for man to know the essence of himself, his eternal individuality, which transcends the alternation of life and death, waking and dreaming. Even the drowning man, if he did not immediately step off the borderline towards life or death, would sooner or later come to this knowledge. But deliberately holding one's breath to the same extent requires decades of hard work and practice. For us, then, there is only one path open: to fix the transition between wakefulness and sleep.

As long as psychology does not recognize this fact and does not fully strive to move research in this direction, it will not be able to come to an understanding of the self-germ and individual soul.

The doctrine of yoga is first and foremost a guidance to the spiritual mind that we must achieve and realize perfect stillness of mind. The rest will follow.

"This path is narrow, like the edge of a beretva, and much narrower than that!" teaches yoga. In fact, *the line* between manifestation and non-manifestation *has no territory*. It does not belong anywhere - neither to the material world nor to primordial matter.

The role of the borderline is similar to that of the *zero* in a number line. For just as the number line would have no practical value for the mathematician if the

would be missing the zero, just as Nature would have no value for the Soul if it did not have a boundary line that crosses *the common starting point of* both positive and negative directions.

Each value can only be expressed by its distance from the starting point - zero. The basis for cognition and evaluation can therefore *only* be *the borderline*.

and just as the correct starting point of a numerical system cannot be any other value than zero, so the system of psychology and psychology must - appropriately - be based on *the borderline of* manifestation.

As long as psychology looks elsewhere for the basis of cognition, it remains a science built on an incorrect base, even on quicksand.

For we can only truly know all that is changing by relating it to that which is unchanging.

The Soul - the actual observer - is indeed *unchanged*. Only Nature changes, evolves, flows and swirls around it. The changes, flows and eddies all ultimately converge at a single point, and *that point is always on the borderline of manifestation*. If, therefore, observation starts from this boundary line, then both the material world and the non-manifest Nature can be considered as *outsiders* in relation to the boundary line. And everything that belongs to Nature must indeed be *an object of observation outside of it*, in order to attain perfect cognition!

Since the human mind is also created by Nature, and therefore also belongs to Nature, *we must observe the mind as an object*. We have to eliminate the apparent subjectivity of the mind, to transform it from a mere object into an object.
- become.

The term "silence of the mind" therefore implies the cessation of the subjectivity of the mind. *It is only in this state that correct cognition, the inward and direct cognition of expectations, can be achieved.*

Yoga provides practical instructions for achieving this state.

We can know when we have approached the thoughtless state of "waiting attention" from the fact that, although we are aware of the functioning of our senses, hear all sounds clearly and see all images clearly, *we observe the outside world, or the inner world of our mind, only as from a distant height.*

world. We look down into the "valley" from the top of the Esmeni mountain. The noise of life, though it reaches up to us, comes from *far away*. It does not touch us in its strangeness; it does not provoke a reaction, it does not provoke thoughts in our minds.

'Attention in waiting': a state of calm and perfect peace.

The goal of both yoga and psychology: to free man from his burdens. Since the greatest burden in life is in *the self* and the *motivational system*, all efforts at liberation must be directed first and foremost at *freeing* the essence of man from the *self* and the *motivational system*. In a state of complete independence, there is indeed *peace* and tranquillity. And peaceful liberation is clear with supreme *happiness*.

Both yoga and humanistic psychology must therefore be optimistic. If it is pervaded by the slightest doubt or pessimism, it no longer serves its original purpose.

Our whole way of thinking and perception needs to be adjusted if we are to achieve results on the path of progress.

In the Western conception: cognition requires a *general* point of view, and action must always be *individual*. Yoga, on the other hand, teaches that all right-knowledge can only be realized from the *perfectly individual* point of view, and action *must never* arise from the individual point of view!

But it is not only in this one fundamental aspect, but also along the way, that we encounter in life the contradictions between Western understanding and the teachings of yoga. But yoga points out that thrift is not natural, because Nature itself is always *wasting*, and it is in its very wastefulness that the principle of perfect foresight lies (*one of a thousand seeds scattered in a thousand will inevitably find favourable conditions and sprout, etc.*)... In the West, for example, mourning, the mourning of the dead, is altruistic and good-hearted. In the light of yoga, however, we see in the dead we mourn the failure of our own lives and our own disappointments, for there are no dead, only dead bodies; what was alive in man is always alive. And external mourning, as an action, is only a means to gain the respect, the compensation, the validation that our grief deserves!.... In the West, one feels it is one's duty, when one sees injustice, to intervene and intervene. But from a yogic point of view, intervention is the right thing to do; for we must know that Nature is made up of eternal opposites, and that what one

in one place, it will naturally reappear in another!... In the West, the more intelligent one is, the more one shrinks from the idea of death. In the spirit of yoga, however, man can never cease to exist, as his essence is not created but eternal. And the fear of death is precisely the consequence of *not knowing!*.... According to Western science, man is *an insignificant speck of dust in the universe*. According to yoga: *man is the universe itself!*... In the West, law is the basis of social coexistence. In yoga, however, there are no rights; the right basis for social life can only be insight, perfect compassion - objectivity. In the West, beauty is considered absolute. Yoga, on the other hand, teaches that even the most abstract beauty is relative, as it belongs to Nature, which is purely made up of relativities. In the West, we all believe that youth is brief and fleeting, never to be recovered. According to the yogic conception, youth is permanent and eternal; there is always *someone* young; indeed, there is always something new and young in man himself.... Western philosophy theorizes and tries to explain the essence of existence. *Yoga, on the other hand, does not seek to theorize, but to know the essence of existence directly!*

Opposites persist in all aspects. The only way to overcome them is to raise the point of view to a higher level, i.e. *to increase* progress.

As we said, Western humanistic psychology is inextricably linked to yoga. Thus, everything that yoga teaches must also be expressed in the understanding of humanistic psychology. That this is indeed the case is demonstrated by a number of Adler's and Jung's theorems and observations. Humanistic psychology, too, views life *from the same backward* perspective - in relation to the general human conception - as doctrine of yoga.

In this sense, not only the thinking of Western man represents the general human conception, but also that of Eastern man. *Only the yogi or the humanistic psychologist departs from this general conception.*

All those connections in the phenomena of life which are obscure and incomprehensible to the average man are *clear and transparent* to both the yogi and the humanistic psychologist. But those connections which man and humanity in general take for granted as certainties in life are recognized by the yogi *as appearances* and by the humanistic psychologist *as fiction!*

Nor can one achieve any significant results, either yoga or in humanistic psychology, until one learns the "reverse" conclusion

and insight, that is, to understand man and all his manifestations not in the spirit of existing prejudices, but *always in spite of them*.

This *free understanding* also has practical uses in life. Even humanistic psychology gives a sense of *security*. And the practice of yoga brings it to an even greater extent. The yogi knows no fear in any aspect. The yogi has nothing to lose - for he cannot lose himself. *And in himself he finds the whole of Nature, the whole world.*

Security gives you courage. *Courage, in turn, gives the right mood and strength for the quest for the unveiled knowledge of life.*

But it takes not only strength and perseverance, but also determination to do the right thing. For both yoga and humanistic psychology's method of cognition consists in a gradual realization of truth, rather than in a comfortable and easy learning.

Every shock also means a degree of *shock*. Every shock creates a certain crisis situation and thus leads *to a crisis*. And the lasting resolution of a crisis can only be achieved through *further development*.

Thus, while the fact of realising the truth implies progress as a necessary consequence, progress itself requires a determination to strive towards man's goal, ready for any surprise. Neither the yogi nor the humanistic psychologist should ever hide behind the ramparts of habit or belief. *He must be defenceless against truth and cognition* - so that he can fully embrace it.

It is this "defenselessness" that distinguishes the true silence of the mind - from the callousness and dullness of the man who shuts himself off from the world and escapes into his own selfishness.

Both yoga and humanistic psychology must therefore be a pedagogical discipline at the same time. *It must be able to educate* people to regard insecurity as more natural than security. Words and arguments are of no use here. Only the right *education* and the *experience* that comes out of it can convince a man and enable him to put this position, this conviction, into practice in life.

The perfect silence of the mind is clear with the perfect defenselessness of the mind.

Naturally, therefore, this state of affairs harbours innumerable dangers. Otherwise, however, it would never be possible for the individual to have an unlimited expression of expectations.

So the yogi and the humanistic psychologist must accept this situation and face the dangers, realizing that as long as he has a small wall of protection around him, he can never attain all-encompassing, perfect cognition.

He must learn not to go against either the "good" or the "bad" in life. For only in this way can the *fullness of life* unfold before him, in the silence and clarity of observation.

But defencelessness also teaches us *modesty*. The yogi does not look down on his inferior fellows, nor does he criticise them, man or beast, or any object, knowing that in Nature all manifestations have one and the same purpose: to gain experience and liberation.

The learning experience: the way *down*. And the path of liberation *is upwards*, to the original starting point of the individual: the self-germ and through it to the individual soul, which finds itself *in the isolation, in the absolute identity of the Soul*, when the individual has reached the end of the path of development.

The path is the same for everyone.

The only difference is whether or not one can struggle to achieve the highest goal in the course of rebirths. The more entangled one is in the delusion of Nature, the less one can escape from it and the longer the journey one has to make. In this way, it is possible that the path extends into eternity and thus never leads to the ultimate goal.

But the hope of liberation still exists, throughout eternity.

The meaningful purpose of man, then, can be only one: to realize the enigma of Nature, or rather to know and discern - that is, *knowledge* itself - yoga.

Realistic science does not lead to this goal. Physics is nothing more than the mere *systematisation of the illusory world* - matter, force and reason. Engineering is *the engineering of illusions*. Biology, too, is concerned only with the *manifest phenomena of life*. Stb. Neither science provides

insight *behind* the world of appearances, none of them lead one to the root of manifestations, to *the original cause of existence*. *Only psychology opens the - to the essence of being!* The basis of all real science, therefore, can only be illuminated and revealed by the most profound psychology.

However, current psychology makes available to the aspiring human being only the material levels and stages of the path of cognition, only up to the approximate limit of manifestation.

This alone has lifted man out of the misty gloom and dispelled the darkest shadows in life.

But recognising the role of the inner self and the subconscious is not enough for the full understanding that is the goal. It is also absolutely necessary to search for, to become aware of and to study the self-germ in order to shed light on the direct relationship between the Soul and Nature: the basis of existence. For all real cognition *begins* only at this point.

So just as Jung made the subconscious accessible to psychology, next time someone should make the ego germ similarly available for study and investigation!

And psychology itself, if it has come this far, will certainly not stagnate, will not stop at this high level.

But let's not look too far ahead.

Everything takes time; so does the development of psychology. For the time being, the basic structure on which it is built must be strengthened.

The next task and direction should be to research the relationship and interrelationship between the motivational system and the individual soul.

The rest will follow.

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József Kaczvinszky

LIGHT OF THE EAST

III.

Foreword

The word "mystical" has several meanings. On the one hand, it means *secret, mysterious*, and on the other hand, it is an adjective for everything *connected with mysticism, i.e. the most intimate experience and cognition, independent of the senses*.

In either sense, the word can be used - as an adjective - to refer to a yoga teacher. For all the tenets of yoga are indeed *secret, mysterious*, because they are incomprehensible to ordinary human knowledge, and because they generally concern areas which are not found in the tangible, material world. And all yogic directions also lead to and must lead *to mystical experiences*, because the clarity of complete knowledge only really unfolds through, beyond, or even *above* the innermost experiences.

This book is the third - self-contained and concluding - part of "The Light of the East". The first volume deals with *reason and logic, the* second with *life*, and this third with yoga from the point of view of *the knowledge of the essence*. The first book is intended to provide an overview, the second to *change the perspective, and the* third to explain *the nature and method of inner cognition beyond logic*. All three books deal with yoga *as a whole*.

However, the reader should certainly not get his first knowledge of yoga from this third volume, but - if he does not know yoga - *should start at the beginning of the study*. For just as it is useless to study the blueprints of a machine until one knows the basic elements of the technique, so too one must first understand the basic concepts of yoga, and only *then* can one enter into the inner context and system of these concepts, the yoga proper, in order to penetrate the 'mysticism' of the doctrine.

This book already gives the reader the key to yoga, giving an explanation of the doctrine of symbols and the deepening of the mind.

Through the cognition of symbols, we see into depths, we recognize analogies one after another, which were never suspected by human consciousness, the connections of which could never be found in Nature by our mere intellect, by our thinking common trait, clarity,

we also see *similarities* between phenomena and aspects that are distant and alien from a human perspective. Nature is revealed in *its unity*. For through *the eyes of the initiated*, we recognize the *one in the many, the reality in the illusion*.

We also look at the yoga system from a different perspective than the way it is usually taught and known. We see it as illuminated *from within*. We also come to know its *truths*, not just the philosophy that flows from them, unveiling *the foundation* on which its philosophy is built.

We have deliberately introduced the reader to the secret teachings of yoga *in reverse order*. We explain *the essentials* first in the following chapters. (For example, in the explanation of the *chakras*, we do not discuss *the chakras* of the living organism, the body, but *the chakra system of* the individual, and so on.) This order may seem unusual, but it is a useful one.

In fact, this is the only possible way to fully illuminate - and understand - yoga!

Like all serious studies, reading through this book requires perseverance and patience. *But the immeasurable and ever-increasing expansion of one's horizons that comes from understanding the doctrine of yoga is worth every effort!*

Star Mountain, 1943.

K. J.

I. The branches of yoga

Yoga, insofar as it deals with Nature and cognition: natural science and natural philosophy. In its relation to the mind: psychology and depth psychology. In its relation to the doctrine of rebirth: the doctrine of progress and liberation, and the practical path and guidance to salvation, the separation of the Soul. In its entirety it is as multifaceted as the manifested world itself. And in its essence *it embraces the highest cognition.*

The word "*yoga*", among its many meanings, means yoga, harness, equipment, tool, grasp, linking, uniting, unifying, attaining, as well as rule, aspiration, devotion, undertaking, focused attention, contemplation and contemplation, etc. Yoga as a system, then, means: *the subjugation of* the mind, the *harnessing of* the forces of Nature, the *method and means by which* the manifestations of the mind can be restrained, restrained and controlled, the *art of* unmasking and recognizing the appearances in Nature: It means *the linking of* states of consciousness, the *unification of* the material world and the non-manifest Nature at the boundary line, the *becoming one* with the Unity, and the attainment of the ultimate goal of evolution (Nature). It also denotes the theorems, *rules and path of* cognition, the practice of cognition and development, the *devotional effort* that leads to the ultimate goal, the *undertaking of* the practice itself, the *focused thought* that is the key to the practices, the quieting of the mind and the *immersion* - in short, the doctrine and the path that we call, in a single word, *yoga*.

We distinguish several branches of yoga. All of them follow different, divergent paths towards the ultimate goal. But their goal is always the same: liberation from bondage. Only their methods and means differ.

The branch of yoga that seeks to attain perfect cognition through the cognition and subjugation of the mind, through the realisation of the three stages of immersion, and then, after the cessation of immersion, through the 'other kind of immersion', to attain detachment: the '*royal yoga*', *raja-yoga*. This is the most important of the yoga branches, but also the most difficult system, because it does not rely on any human trait or any externality. It should be noted, however, that *only through raja-yoga can the yogi acquire wisdom coupled with knowledge, which, in its details and as a whole, is virtually limitless!*

This is the real yoga.

But for those who cannot follow the difficult and steep path of *raja yoga*, there are practically easier to follow branches of yoga. Of these, *karma-yoga* seeks liberation through selfless and selfless action. *Karma-yoga* does not seek to know the relationship between the material world and the non-manifest symbols, the Soul and Nature, but only achieves the ultimate goal ***by the complete elimination of personal and individual interests from action***: total selflessness and the cessation of the individual, which is ultimately clear ***by liberation*** from Nature - ***by separation***.

Bhakti-yoga is the yoga of love. i.e. devotion to the Divine Essence. When this devotion is infinitely perfected, the apparent centre of both the outer and inner worlds of man is shifted to the Absolute Centre, the individual centre and thus the individual itself ceases, and with the cessation of the individual, the connection with Nature is broken. And the severance of the link is also evident in the ***separation, the liberation***.

Dnyana-yoga, based on the *advaita doctrine* that is the essence of *Vedanta*, seeks the full realisation of universal ***Oneness***. Convinced that the outer and inner worlds, and even the individual himself, are fundamentally ***identical with*** the one Absolute, ***the*** appearance of duality and multiplicity ceases to exist for man and is replaced by the **TRUTH**. The realisation of the Absolute Unity of Reality, ***the experience of*** reality, is clear: ***by the unification of*** the individual with the Spirit. In this unification, therefore, the opposing duality of Soul and Nature is eliminated, i.e., total ***liberation*** occurs, just as it does when the goal of the other yoga movements is attained or fulfilled.

Hatha-yoga seeks to ***subjugate*** manifestations, to silence and eliminate them, to break the Soul's connection with Nature. The exoteric branch of ***hatha-yoga*** creates the ideal state of mind for right cognition by gaining perfect mastery over the ***bodily***, nervous functions, while the esoteric branch of ***hatha-yoga*** reaches the cognition of the individual and leads to liberation by restraining and completely eliminating ***the ego***, the self-consciousness.

All branches of yoga - whatever path they follow - converge on ***the same end goal***.

Mantra-yoga seeks to recognize the Reality of the Soul through the manifestations ***of*** Nature; ***yantra-yoga*** seeks to recognize the Reality of the Soul through the symbols that can be expressed in forms.

recognizes the Spirit in the depths of the *mind, in the primordial source of the intellect* that manifests in them; *laya- yoga* approaches the ultimate goal through the knowledge of the natural forces manifested in the mind.

In the tantra literature, as well as in the *Bhagavad-gita*, etc., we find many more yoga branches listed and discussed. *The Vedanta* books - the *upanissads* - also reveal various branches of yoga. *The brahmavidyas, ksurikas, shilikhas, nadabindu, brahmabindu, amritabindu, dhyanaabindu, tjobindu, yogashikha, yogatattva and the hamsa upanishad* all describe, so to speak, one or other different branch of yoga. Buddhist yoga and yoga cultivated in Tibet, like Chinese yoga, have their own distinct character. Each branch of yoga follows different paths. *However, the essence of all of them is to be found in the basic yoga system embodied in Patanjali's 'Yoga Aphorisms', which date from the fourth or fifth century AD.*

In fact, anyone who is thoroughly familiar with the Aphorisms of Patanjali has come to know and understand the essence of all yoga systems.

The doctrine contained in the Aphorisms of Patanjali could therefore be called *a unified yoga*.

But we must say that Patanjali's system is unified, if only because his Aphorisms are in harmony *with the philosophy of the Kankhya*, the *Vedanta* teachings and the Indian *orthodox* religious outlook, representing both the theistic and the atheistic worldviews, and merging the opposites, uniting the materialistic outlook with the highest idealism. *The backbone of Patanjali's system is the cognitive technique of raja yoga*, but the essence of the other branches of yoga can be discerned in and behind the individual aphorisms. Patanjali's system of yoga brings the different branches of yoga together around a common framework, taking their interconnectedness for granted. After all, yoga can have only *one* goal, and the methods and tools that lead to it must complement each other. Natural philosophy must be one with psychology, practice with theory, knowledge with wisdom. The deepest yoga, then, must include all cognitive endeavours, systems, philosophies and sciences.

Indeed, Patanjali's system combines the essence of all these in itself.

However, to understand Patanjali, one must first understand *the philosophy of the practice of* yoga, which is at the root of Indian yoga. The specific elements and concepts of Kapila's *philosophy of Kakhya* form *the basis and background of the philosophy of nature* expressed in the Yoga Aphorisms. Whatever Patanjali says about Nature is based on the principles of the *numerkhya*. We cannot, therefore, discuss yoga in any other way than

together with *the numerkhya system*.

The separation of philosophical systems, concepts and trends can only be the aim of historical research. Every step we take to separate them, to isolate them, in fact makes it more difficult to understand the doctrine of yoga, rather than facilitating it. Any system of cognition, whatever its direction, if taken to the right depth, will lead to a common result. It is therefore unnecessary to search for the priority of individual philosophies. We need to know the essence itself - not the different ways of expressing the essence - in order to know the reality within it.

We should not deprive yoga of the elements of the philosophy of the numerkhya, because they belong to yoga as much as to the original philosophy, which obviously predates the development of yoga systems!

After all, we find elements of the philosophy of numerkhya not only in yoga, but also in the teachings of the Greek philosophers Heraclitus, Democritus, Pythagoras, Plato, etc. The differences between the various philosophical conceptions are merely the consequence of the fact that the philosophical systems of their creators did not generally go beyond the limits of human reasoning - reason and logic - and only on sporadic occasions - in moments of intuition - did they reach the ideal of direct cognition. And all those philosophical doctrines that lack *the perfect-cognition* that comes from the direct experience of symbols can only reflect the Reality, the relation of Soul to Nature, in a fragmentary way.

Philosophers have come to understand the interconnections in Nature on the basis of *reason*. But the symbols underlying the interrelations *are the same* whether we look at them in the light of reason or in the light of the yogi's contemplation. Thus, for example, the principle of Heraclitus("everything flows, flows") expresses exactly the same thing as yoga teaches about the ceaseless and eternal changes of Nature.

If we look at the philosophers in the light of the cognitive system of yoga, we understand the *unity of* their teachings; we see clearly not only their basically identical ideas, but also all the *different* aspects in which the teachings of different meanings *complement* each other.

Thinking and thoughts: products of Nature. The human mind is also Nature. Yoga, then, insofar as it consists in the cognition of Nature as a whole, includes all possible human

thought and insight! There is not and therefore cannot be any philosophical system that is not embraced by the philosophy of yoga. In the cognition of yoga: all theories are in harmony with each other and even the most contradictory conceptions express the same reality.

In this way, even atheistic materialism fits into the framework of yoga. For, as far as the material world is concerned, yoga fully recognizes the validity of the principle of materialism in its whole field. For the same Nature which, ***seen from above, is an*** illusion, an appearance, produced by the Spirit, is, ***seen from below***, a purely material world. On the plane of gross manifestations - the material world - only the laws of space, time and causality prevail. In a view confined to the material plane, the concept of a Spirit independent of matter can indeed have no place. And the material view, in its place, has as much right to exist as the higher view on the higher planes of Nature. The one does not interfere with the other, does not affect the other.

All views, even so, have ***the same*** Nature as their object; all views refer to ***the same Nature***.

However, philosophies based purely on logic and without a perfect understanding of yogic immersion can only ever be of limited vision. Even complementary philosophical systems with different perspectives cannot, taken together, provide the all-encompassing insight to which the path and practice of yoga leads.

The function of consciousness, thinking, can never look into the background of the interrelationships, can never understand the symbols themselves, ***but can only take note of their manifestations***, can only form an image, a concept, of the manifestations.

So they see more than the philosophers, they know more of the essence: ***the mystics***.

However, we must distinguish between ***mystics*** in the true and noble sense of the word, on the one hand, and those ***introverts*** in the field of mysticism, ***who are also usually - wrongly - called mystics***.

True mysticism, whose elevated state of mind allows one to know the root of manifestations, is ***essentially no different from yoga***. It follows the same path, towards the same goal. Even its practical prescriptions and means are exactly the same as those of yoga. (Meditation and contemplation, properly performed, are, for example, the equivalent of a stage of contemplation. Stb.) ***The true mysticism*** is therefore clear with yoga, and so it is no longer necessary to separate it from yoga

distinctively - to mention.

Therefore, when we contrast the so-called *mystical immersersers* with the yogis, we are always talking about the uneducated and uninformed *insiders* who touch the mystical realm but can never reach the depths of mysticism - the perfect cognition.

Every inward-looking view leads to a more or less direct perception and experience of symbols. But without a solid *foundation*, *without* a proper knowledge of Nature, without the necessary preliminary training and *guidance* to fully understand the symbols experienced, *there can never be complete knowledge, right cognition, down to the root of the manifestations.*

Spontaneous *introverts* - generally considered mystics - actually see more of Nature's mysteries than philosophers, because they experience the essence of Nature - the symbols. But even the insight of these mystics does not extend to the whole of Nature, and cannot fully grasp the Reality that lies deep within the totality of manifestations.

Their immersion is usually lacking in preserved activity and self-awareness. But even if they did, *through the failure of unchecked breathing*, their cognition can be fragmented and confused. Not knowing and not observing the correct order of preparation: even the most devoted contemplation and lapse cannot lead to the total elimination of non-knowledge, to the clarity of total knowledge. If the foundation, the solid base, which the knowledge of Nature - *the perfect knowledge* - gives to man is not there, then mystical insights cannot be guided, but can only be fated (as it were *accidental*). The spontaneous mystic, therefore, always *wanders in the sea of cognitions with his oars and rudder*, so to speak, *lost, as* it were, because he cannot distinguish between the different apparent worlds of Nature. His inner perceptions may also be influenced by his imagination. And all these circumstances naturally disturb and distort even the cognition which, in the inward-looking contemplation, *is really* formed in the highest region of the mind.

These mystics, moreover, while gaining direct insight into the "manifestation-free" world of symbols, seek to know the relationship between Soul and Nature *through their minds*, in their minds. Their cognition can therefore only be *subjective*. The yogi (the true mystic), on the other hand, *observes through his mind*. And by recognizing *the appearance of* Nature in his mind, *he* comes to *an objective* knowledge of reality!

This is a fundamental difference between the two types of immersion.

So while the yogi, or the true mystic, is always in touch with the universal essence, the

can only perceive *fragments of* reality, and most of them are shrouded in a fog of misperception.

The scope and relevance of knowledge also depends on one's level of education. The simple, ignorant man believes everything, accepts it as reality. The character of the scientist shrinks from the incomprehensible, shuts himself off from everything to which logic does not apply. For the sage, on the other hand, everything is comprehensible. *The deepest wisdom, therefore, must be combined with mystical insight in order to distinguish rightly between the real and the unreal.*

But the sage, who is also a mystic, is actually on the path that is the undeniable path of yoga.

Whichever branch or branch of yoga is followed and practised, once one has reached the highest stage of development, one arrives *the same* wisdom. Wisdom frees man from bondage and brings him closer, closer to his ultimate goal of detachment. Separation is attainable through any branch of yoga, by any path, as the final stage of the path, the fulfillment of the self-sacrificing and dedicated practice of yoga. The follower of *bhakti-yoga* may be freed from rebirth, from being, as well as the *karma-yogi*, or the *dnyana-yogi*, etc. But in order to know all the apparent phenomena of Nature, and the nature of the relation of Soul to Nature, the yogi, *as a human being*, must acquire, besides wisdom, perfect *knowledge*, built on the right foundation of knowledge.

And the highest knowledge, combined with wisdom, can only be attained through the pursuit and practice of raja-yoga in the course of human life.

The wisdom of science, human knowledge and self-knowledge on the one hand, and the wisdom of mysticism on the other, are combined in the deepening of *Rajah-yogi*.

So this is indeed the most valuable branch of yoga.

A student who chooses the difficult path of *raja yoga* will in fact become familiar with all the branches and systems of yoga. His knowledge, through perfect cognition, extends to all of Nature, expands to infinity, and thus naturally embraces all possibilities of liberation.

There is and will be no obscurity in the knowledge of *Rajah-yogi*.

For the *Rajah-yogi*, all the phenomena of existence, the material world and the unmanifest Nature, and the role of the Soul's influence in the evolved Nature, are at once clear, comprehensible and directly transparent. There is no

mystery, mysteriousness and mystery, which he cannot see into, recognizing not only the context of symbols, but also their true nature and essence.

"Mystical yoga" is therefore a paradox. It is the part of yoga - the system of yoga - which leads *to the exploration and understanding of* the innermost mysteries of Nature.

The path of yoga leads one from darkness to light. The same is the aim of all philosophy and of what is generally called mysticism. All philosophy, however, *stops* where mysticism - the unfathomable depths - stands in its way; *spontaneous mysticism is the mere experience of mysticism. For the perfect knowledge of Nature, therefore, yoga alone - the path to "true mysticism"!*

But even in one branch of yoga, *Rajah-yoga*, there is only one branch which seeks to attain *perfect knowledge in the minutest detail*, not only with a view to the attainment of the ultimate goal, the realization of detachment, but also with a view to the yogi's seeing clearly the whole path of progress, Nature, the nature of bondage and liberation, illusion and reality, all that surrounds him in the course of being and non-being.

It is sufficient, then, to deal with this single branch of yoga to get to the bottom of the whole doctrine, philosophy and practice of yoga, - while acquiring all the knowledge which the doctrine of yoga, in relation to Nature, revealing the background of the material world, offers to mankind.

It is a difficult and tedious study. But it is worth every sacrifice. There are wonderful horizons ahead. We recognise our place and role in eternity. We gain insights into the mysteries of existence and into the womb of Nature, the innermost sanctum of all - even if we only look at the specific teachings and results of yoga with the skeptical eye of the researcher!

But the penetration into the mysteries of Nature, as we know, by the ever-increasing expansion and perfection of knowledge, gradually enables us to know and use the hidden forces of Nature directly.

All branches of yoga lead to a high degree of development, at which special abilities (*siddhis*) develop in man. Any use of these supernatural, special abilities is called *magic*. And their use for individual interests is called '*black magic*'.

Knowledge and wisdom the yogi from using his special abilities for individual purposes. For if the disciple does not have sufficient knowledge and training, if he does not know the nature of Nature and the repercussions of actions, the essence of existence and the laws of fate, etc., he may not only promote progress but also effectively ***harm*** both the outside world and himself.

Black magic is in opposition to the order of Nature, and although in every action in opposition to the order of Nature ***there is***, precisely because of the fateful repercussions of the action, ***an elemental power of annihilation, of the abilities misused***, yet there may be temporary ***destruction due to ignorance***, in the degree of the unfolding of special abilities. Any special faculty, in the possession of a disciple without sufficient knowledge and wisdom, is like a loaded gun in the hands of a child or a madman. He can harm, destroy and murder with it. Until he is disarmed by fate, by the outside world.

The purpose of the secret, cloaked-in-obscurity teaching is therefore precisely to ensure that the development of special abilities does not lead to any harmful and destructive actions - and the harmful repercussions that result from them, which are obstacles to progress.

The disciple must ***first*** learn the order of Nature, ***first*** acquire the right knowledge and the basic, comprehensive knowledge, and ***only then must he learn*** how to attain and practice the real ***immersion***, which involves various dangers - the means of unlimited knowledge and unlimited power.

The chapters on "***mystic yoga***", while lifting the veil on the secret teaching, are based on the same principle. Only step by step, step by step, in full possession of the necessary knowledge, should one approach that supreme state of cognition which gives the way not only to progress and liberation but also to unlimited disposition with the forces of Nature.

All the branches of yoga lead to the state of deepening. Whatever path the disciple follows, therefore, he or she will ultimately come to possess the special abilities that arise from the contemplation. Whatever the path of yoga, the same mistakes are made, the same dangers threaten.

Without a master to guide his progress and to watch over its correctness, he needs a thorough knowledge of Nature.

Just as even a driver must learn the inner workings of a car before he learns to drive, so, in yoga, ***we must learn the workings of Nature before we learn the practice of contemplation***, so that we may safely approach our goal on the path where, once we have left the material world, we can no longer rely on any external help.

The reader must also understand this need. So until you know exactly what you are doing and how you should do it, do not experiment immersion!

Learn about the elements and systems of Nature, line by line, chapter by chapter.

The disciple must always have the fullest ***understanding of*** the essence of reality should aim to. And one of the main obstacles to understanding ***is thinking***.

It is therefore an essential condition for any in-depth study of yoga that thinking should be only a ***temporary means*** to cognition, a means to help one to cognition.

The reader should also get used - in the following chapters - to not sticking to the same logical thinking all the time.

Because just as we have to get off the train at the right place if we want to reach our destination, we have to leave the track of thought at the moment of the unfolding of understanding and cognition. Otherwise it will take us onwards, to strange landscapes and distant stations!...

II. Realities and symbols

There are twenty-five "realities" in the yoga of the yogic *system*, *which* is based on and merged with the yoga philosophy of the yoga *system*.

The realities: *the real things*. All but one *are relative* realities, and as such constitute Nature, or belong to Nature. *Only one reality is absolute, and that is the Soul.*

If we begin to list the realities on the *most gross* manifestation-plane of Nature, five realities (*tattva*) appear before us first: the *five elements of the yoga of the numberkhya*.

These are:

I.

1. Earth, (*prithivi*)
2. Water, (*daddy*)
3. Fire, (*tedjas*)
4. Air, (*váyu*)
5. Space, (*achaas*)

These five realities make up the five *gross elements of* Nature, the tangible material world.

Their distribution - their order - betrays the guiding principle of *objectivity*. The earth is the manifestation and symbol of *the solid state*; solid objects are perfectly objective. Water is the manifestation and symbol of the *liquid state*; liquids are more imperfectly objective than earth, their location and volume are dependent on their environment, adaptable. The objecthood of fire is even less; its volume, although fixed, is in constant flux and cannot be fixed. Air is an expression and symbol of *the airy state of* matter; the materiality of airy substances is indeed very slight, airy bodies are intangible and cannot be defined. Space is *no* longer material at all: it is 'something between objects', something that fills the space between objects. Since in nature there must be matter everywhere, in this sense *space is also matter*. In this way, space (*aka space*) can also be identified with the concept of *ether*.

The natural philosophical perspective of *yoga is different from that of Western natural science*. We must therefore interpret it differently and apply it in our own way. While Western culture has from time immemorial sought to understand and explain the phenomena of Nature *in themselves and in their interrelationships*, *yoga categorises and evaluates phenomena solely in terms of the mind that cognizes them!* While Western science divides matter - the gross manifestation of Nature - *into* different *elements* according to its chemical and physical properties, of which chemistry distinguishes *more than three hundred*, including isotopes, yoga *considers matter as a unified whole and* distinguishes *the five* manifestations of matter only *from the point of view of the observer*: the five "*elements*" *the yoga of the numkhyā* - solid, liquid, combustible, gaseous and spatial - according to the objecthood or spatiality observable in matter. *However, this fivefold division - the five elements - encompasses all existing chemical bodies, as does the Western classification of the elements.*

Yoga divides realities into five groups.

The group of realities directly superior to the material elements is the includes *skills*.

While the body and its organs are the gross elements of Nature, the functioning of the organs and the factors that make them work are manifested in the various "faculties". Each faculty (*indriya*) is as real as the elements of Nature. In this sense, then, we may continue to enumerate the realities:

II.

6. Procreation ability, (*upastha*)
7. Metabolic capacity, (*pāyu*)
8. Change-of-place ability (*pallet*)
9. Grasping-ability (*panic*)
10. Expressive-ability, (*wac*)

These are the five so-called '*doer-abilities*' (*karmendriya*). Their division (order) is a guideline for the aspect of *consciousness* or *will-dependence*. For the expressive faculty (speech) is the *most* conscious and volitional faculty of the living being, while the sexual functions require *the deactivation of* volitional expression, of conscious thought.

The third group of five realities is the five *sentient faculties* (*ḍnyanendriya*): III.

11. Smell, (*ghrāna*)

12. Taste, (*raza*)
13. Vision, (*clack*)
14. Tactile, (*asparagus*)
15. Hearing, (*srotra*)

The division (ordering) of the constituents of this group - the sensory faculties - is a directive of the *spatial* aspect. Space cannot be perceived by smell at all. Taste already gives a certain degree of spatial perception, spatial perception. Sight (namely *colour vision*, the ability to see, which is independent of the *perception of space* in connection with the adjustment of the eyeballs!) already gives us more of a concept of space; touch already allows a complete three-dimensional perception of space (including *the perception of space through* the adjustment of the eyeballs), but even the latter ability is always bound to objects. Hearing, however, without objects, *allows us to perceive and* imagine *space* itself

The fourth group of realities comprises five types of *impression-units*. Impression-units (*the tanmatras*) are subtle manifestations or *effects of forces* that constitute the so-called abstract "stuff" of consciousness. The material elements of perception and thought: the impression-units. The world of our consciousness is filled with impressions of sound, colour, etc.; the units of these impressions constitute the material elements, the constituents, of all our perceptions and thoughts.

The five types of impression units:

IV.

16. Smell, (*gandha-tanmatra*)
17. Taste, (*rasa-tanmatra*)
18. Colour imprint, (*rupa-tanmatra*)
19. Tactile impression, (*sparsa-tanmatra*)
20. Sound imprint, (*sabda-tanmatra*)

The order of their allocation is the same as for the previous group.

Otherwise, among the impression units: sound is the tanmatrix of space, touch is the tanmatrix of air, colour is the tanmatrix of fire, taste is the tanmatrix of water, and finally smell is the tanmatrix of earth.

For according to the *yoga of the numkhya*, if we consider the simplest symbolic expressions of the elements, space (silence) can only be perceived by hearing, air can be heard and touched, fire can be heard, touched and seen, water can be heard, touched, seen and tasted, and earth can be perceived by the sense of smell.

The impression-units are *abstract* realities, but since all manifestations in Nature are material, that which abstract is also: *matter*. A

impression-units thus truly *the stuff of* consciousness.

The impression units are still related to the outside world. The top five groups of realities, on the other hand, contain only the factors of *the mind*.

These are:

V.

21. The ability to think (*manas*)

that is, the operating factor of the thinking organ: the *eleventh faculty*, which is related to the five faculties of feeling and the five faculties of acting;

22. The character, (*ahamkara*)

literally: the "I-maker", i.e. the inner-as-creative faculty, which is *newly constituted* from life to life by *the totality of the* subtle *repercussions of* actions;

23. Buddhi, (*buddhi*)

is the individual instinct, the "original innate faculty" which survives from birth to birth and out of which life is formed;

24. The , (*mūlaprakṛiti, pradhāna*)

equilibrium of the three components of Nature, the unmanifest *root of* Nature, outer space;

25. And the Soul, (*purusa*) is the supreme Reality, the Absolute.

There is and can be no object or phenomenon, whether real or imagined or merely a possibility, that cannot be fully classified in the twenty-five systems of realities.

This division, as a system of real things, is truly exhaustive; *everything* is included. It includes all kinds and possibilities of absolute and relative realities, and every conceivable combination of possibilities.

And there is also a deep meaning in the division of realities into groups of five.

The fivefold reality (*tattva*) expresses a certain *cyclical renaissance*. For there is a periodic (cyclic) *kinship* between the elements of the five groups.

This correlation is clearly visible in the relationship between the elements of the middle three groups. The impression-unit of sound is related to hearing and expressive (speaking) ability; the touch-pressure-unit is related to touch and grasping ability. The colour-impression is related to vision and the ability to change position (in fact, *looking away* is also a change of position, a change of the relative position of the environment and the observer). Taste is related to the ability to taste and the ability to metabolize (eating, nutrition). Smell, as an impression, is related to ability to smell and the ability to reproduce, in an internal relationship.

As we have also seen: sound is the impression-unit of space, touch is the impression-unit of air, colour is the impression-unit of fire, taste is the impression-unit of water, and smell is the impression-unit of earth. Thus, in groups of realities, *the first member of each group is a reality related to the first member of the other groups, the second member is related to the second member, and so on.*

The same relation is much less obvious with the elements of the highest group, because there is a perfectly abstract relation between them and the rest of reality. Later, however, the unity of this relationship is revealed to us.

The deeper we delve into the meaning of each concept of reality, the clearer it becomes that the members of the groups in the same row are merely *different manifestations of a common symbol*. The similarity of the groups - the symbolic equality of their structure - means that the twenty-five realities that make up the system can ultimately be traced back to *five basic symbols*.

In studying the system, we see that the basic symbols manifest in *different ways* at different levels of Nature. For example, the same symbol which, on the plane of gross material manifestations, produces the reality of the earth, the most definite materiality, the solid body, is manifested on the plane of the faculties of action in the faculty of procreation, on the plane of the faculties of feeling in the faculty of smell, on the plane of faculties of impression in the faculty of smell-impression, and on the plane of mind in the faculty of thinking. Stb. *The manifestations are the more different the further apart they are from each other.*

In this way, the study of the system of realities brings us to the theory of symbols. The essence of this doctrine can be summarised in a few basic propositions:

Every single reality - everything that exists - is an expression of a symbol.

A manifested reality can be traced back to the symbol that constitutes it, and the symbol can be projected to any other level of Nature, where its corresponding manifestation on that level constitutes a new (different) reality.

The system of realities

	Group I (batteries)	Group II (acting skills)	Group III (sensory skills)	Group IV (impression units)	Group V (factors of the mind)
1.	Earth	Breeding ability	Smell	Odour	Thinking skills
2.	Water	Material replacement-Ability	Taste	Taste	Character
3.	Fire	Location-Ability	Vision	Colour printing	Buddhi
4.	Air	Grasp-ability	Touch	Touch - impression	Ancient material
5.	Space	Expression-ability	Hearing	Sound printing	Soul

The realities thus multiplied, however different from each other, express one and the same essence, as the symbol, that is, their root, is one and unchanging.

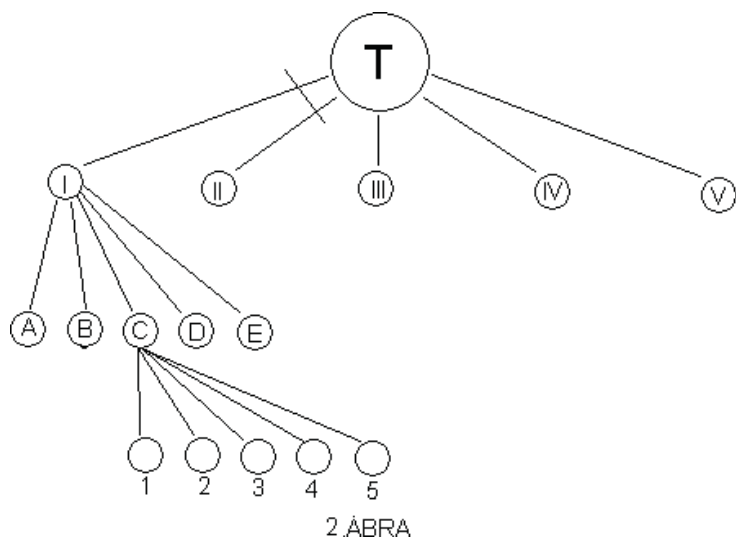
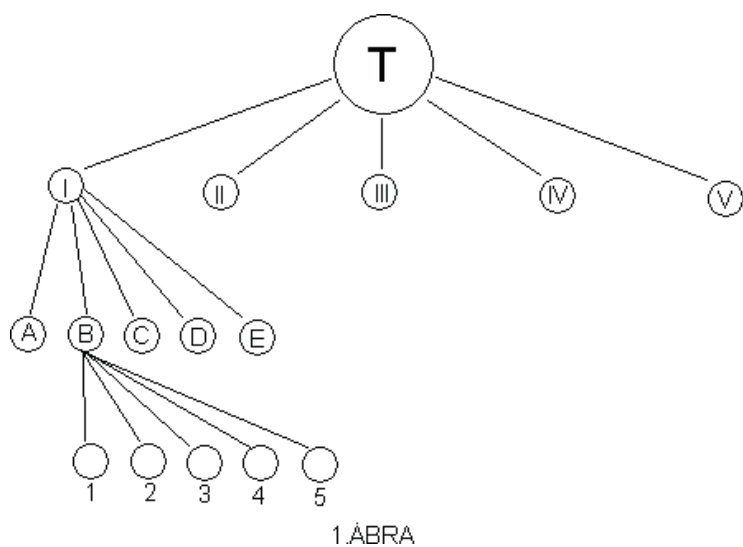
So the realities that exist are just different manifestations. And the essence of realities - that which is real in them - is always the symbol.

The manifestations can be transformed. For example, the symbol of water manifests as ice in the symbol of solidity, water in the symbol of liquids, vapour in the symbol of air, etc. The manifestation of fire can be transformed into light-impression, touch-impression into touch, touch into grasping-skill, and so on.

All symbols are unchanged. Only their manifestations can change, depending on the symbol ***among which symbol a symbol creates a manifestation.*** ***In fact, all symbols are included in the circle of all symbols; and the symbol of Nature includes all symbols.***

The number of symbols is infinite. All can be resolved and traced back to the five basic symbols, the latter being the - single - symbol of Nature.

And since each symbol contains the complete totality of symbols, they differ from each other only in the fact that the inner coherence and order of the relations is different in each of them.



Let's try to illustrate this relationship with some simplified examples.

In the top row of Figure 1 we see the symbol of Nature (T). This includes the symbols of the five groups of realities: the group marked I is the group of elements, II is the group of the faculties of action, III the group of the faculties of feeling, IV is the group of the units of impression, and V is the group of the factors of mind. If we look at **the group of elements** in our example, we see that it includes the symbols of the five elements. A is earth, B is water, C is fire, D is air, and finally E is the reality of space. If we look at **water** (B) in our example, we see that it again includes five symbols (1-5). These are symbols of the capacity to act. The first is that of the generative faculty, which produces the manifestation of **the ice crystal** in relation to the reality of water. The second circle is the symbol of the metabolic faculty. The essence of metabolism is the continuous change of position of particles of matter. This is characteristic of liquids in particular. In the second place, water is thus manifested as a **liquid** in the material world. The third is the field of displacement: to-and-fro and propagation. In this way, the symbol of water is manifested in the third place in the manifestation of **vapour-division**. The fourth is the circle of the grasping ability. But the capacity to grasp (grasping) also implies, metaphorically speaking, the notion of "lying in wait", the **readiness** to reach out and grasp one's surroundings on occasion, to manifest oneself in them. And this readiness is in fact the same as the readiness of **latent** agents in Nature; latent agents also manifest themselves as soon as the occasion arises. The ability to grasp, therefore, the ability to

- the symbol of **readiness**. The fourth place is therefore also characterised by **latency, being in** the environment (the material). In this way, water manifests itself in the fourth place in the **vapour**, which on the one hand is trapped in the air, and on the other hand is always ready to "take hold" of its environment, to **condense** and manifest - the form of water. Finally, the fifth place is the circle of expressiveness. Water, then, in the fifth place: **a mere expression, a concept, an abstract reality**.

According to the five relationships, as we have seen, water can manifest itself as **five different** realities.

But if we associate water with the five coarse **elements** rather than with the capacities to act, the result is still the same. For then the first circle is the circle of solidity, in which water also becomes solid - **ice**. The second is the circle of the liquid state, in which water is **a liquid**. The third is the circle of the element fire, in relation to which water is transformed **into steam**. The fourth circle is that the gaseous state, in which water is **a vapour**. Finally, the fifth is the

a space, in which *the abstract notion of water* alone is expressed, abstracted from all materiality.

Let's take another example. As you can see, the top three rows in Figure 2 are identical to the top three rows Figure 1. This time, however, we do not associate the actor-abilities directly with water (B), but with the element of fire (C). In the first place is again the procreative faculty, which, together with the symbol of fire, creates the phenomenon of *ignition* in the material world. In the second place, the metabolic capacity is manifested in the phenomenon of *combustion*. In the third place, the ability to change places finds expression in *the spread of* fire, in the flame. In the fourth place, the capacity to grasp - as the readiness to linger - constitutes the *heat* in matter. Finally, in the fifth place, the capacity to express expresses *the abstract concept of* fire. And so on.

If we imagine the diagrams as having not just four rows below each other, but *as many rows as there are possible connections between the symbols*, then we can imagine that we would have to draw *an infinite number of* diagrams of *infinite extent* to represent all possible connections between the symbols.

And if each of these - infinite in extent - *were to be surrounded by a single outline, and thus considered as an independent unit, then: each of these units would express exactly one symbol. One symbol, each of which contains an infinite number of connections, but the interrelationship - the order - of these connections is different for each symbol.*

In each case, it is the difference in the relationships - *the inner connections* - that distinguishes the symbols from each other.

Since the number of symbols must be *infinite in* this way, and the number of manifestations in the material world *is finite, the number of symbols which have never once manifested themselves in Nature is always infinite*. These symbols are only *pre-existent* realities, mere possibilities, most of which can never manifested. The symbols that are manifesting, on the other hand, can be understood *as existing realities*. While manifested but no longer manifested (vanished) symbols must be considered as *latent* realities.

So we distinguish:

1. *preexisting*,
2. *manifesting*, and
3. *latent* symbols.

It is the constant balancing, matching and swirling of latent and manifested symbols that creates the changes in Nature.

The world of space is the sum of changes.

And since no accident can and cannot play a part in the order of the fitting of symbols, because of the eternally unchanging nature of the symbols striving for equilibrium, changes in nature cannot take place by chance either! All manifestations are therefore, at their own level: *fateful*, i.e. dependent on the interaction of the symbols striving for balance, fitting and whirling!

This is how we can understand *fate*, that is, *the lawfulness of* actions and the repercussions of actions in the circle of Nature.

There is and can be no manifestation that is not created by symbols. Therefore, if we know the symbols, we know the context of the manifestations, i.e. Nature itself.

However, since symbols are deeper than even the most subtle manifestation, the true nature of symbols - and of symbolism in general - can only be truly known in a state of mind that is most deeply immersed.

The doctrine of the existence of symbols cannot be explained in words, but only imperfectly and incompletely. The symbol *has to be experienced in* order to be grasped, clarified and clearly understood. And this direct experience can *only* be achieved *through yoga-immersion, through perfect-knowledge.*

Everything that can be said about the doctrine of symbols is only meant to pave the way to knowledge. Only by following the path of yoga can the disciple come to a true understanding of them.

However, we need to clarify a few more connections to make the system of realities - which can be tabulated - clearer.

If we carefully study the parallels between the elements of the five reality-groups, we should notice that the symbol of space (primordial matter) is not the same as the symbol of space. In another order, we see space (primordial matter) in fourth place and space in fifth place! The symbol of space is therefore considered by the system to *be superior* to the symbol of outer space. For space is in fifth place, in the rank of the *Soul!*...

To logical thinking, this is indeed incomprehensible and seems a contradiction in terms. However, if we even begin to understand the reality of symbols, we see that it cannot be otherwise. Outer space - primordial matter - is the root of Nature; the never-manifested state of the components in equilibrium, of *nothingness, of non-being*, which, however, contains within itself the "all", in which, therefore, *all the potentialities of Nature are latent. And the symbol of latency*, as we have seen in the characterisation of the capacity to grasp, *is in fourth place in all groups. Thus, primordial matter - space - can only be placed fourth in the system.*

But *space* is completely intangible; something that can never be a material reality; just as the Soul is not. Space, like the Soul, can only be known *indirectly*, that is, in its *traces*, in its *effects*. These correspondences justify that space indeed occupies the fifth rank, just like the Soul.

The symbol of expressiveness, as we can see, is also in *fifth* place. Because the word, the name - the concept - is not an objective reality either. The faculty of speech is related to elements *that are* completely *immaterial*. Words are only *forms* expressed in sounds or letters, but their reality is *always outside the realm of objects*. Concepts are in fact as *intangible* space. Sound is the opposite of silence. And since opposites are always only the extremes of a *single* reality, the symbol of sound must be placed in the same order as that of silence; but silence itself is, in essence, the silence of space as well as that of the Soul. If, therefore, the Soul and space are in fifth place, then silence, and even sound, must also be in fifth place in the system. And the faculty of expression - the faculty of speech - is related not only to concepts but also to sound, and is therefore also seen in the highest place in the group of faculties.

The disciple should strive to understand the concept of *figurative space* - that is, the congruence of space and Spirit. Once he understands it, he should also try to understand *the metaphor of* the other realities, in order to gain a clearer and clearer overview of the parallel correspondences in the system. Only in this way can you get to know the essence of realities, i.e. the symbols.

In the first group of reality, *matter* is manifested, in the second group, *force*, and in the third, *reason*. The fourth group contains the *latent* forces (the "possibilities" of experiencing the external world), and the fifth group contains the factors of the *mind*.

The first of the fifth group - the thinking-ability - is the mind

is therefore the same as the symbol of the *first group*. The character is dominated by *force*, and its symbol is therefore the same as the symbol of the *second group* (the acting faculties). In Buddhi, *reason* (clarity) prevails. In the primordial matter *lurks* the potential of Nature. And the direct influence of the Spirit is manifested *in the mind*.

The individual members of the fifth group thus correspond in turn to the specific symbols of the *five groups*.

And so on.

The deeper we study the inner workings of the system, the clearer *we get a sense of* the meaning of each symbol, the more *we know what* the correspondences are. However, if we try to put this knowledge into words, we encounter insurmountable obstacles at every turn.

Thought can never penetrate the innermost world of symbols.

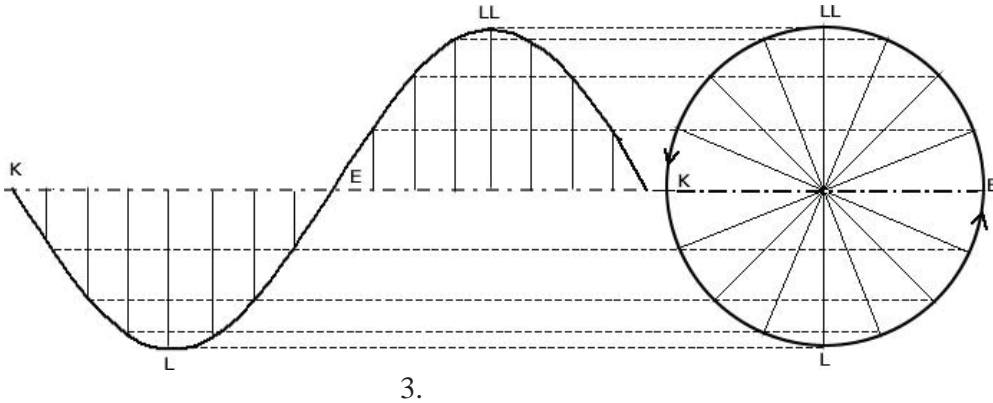
There is much, immeasurably more that cannot be said, that cannot even be expressed in thought, than our consciousness - within its narrow range - grasp.

The disciple, when he realizes that abstract reality is as real as the material - *acquires this inner cognition not by thinking, but by the t u d a t i o n o f t h e m a l l o w n e d m e a s u r e*.

Thinking and logic do indeed help man to earthly knowledge and knowledge. *However, the basis of true knowledge - wisdom - is the direct perception of symbols - and especially the recognition of the transformability of their manifestations.*

III. The five kinds of soul.

*In every **manifestation**, a certain wave movement - a rhythm - is expressed. Everything that arises, is and passes away: naturally follows a **wave-line of** arising, being, passing away and latency.*



The returning curve: the curve of the soul. K= is the arising, L= is being, E = passing away, LL = latency, K = arising again, etc. on this wavy line. ***Creation, being, passing away and latency are in fact only one phase of existence. The axis of the wave can be understood as the limit of manifestation.*** That part of the wavy line which is depicted below this boundary line - from K to E - moves ***through the circle of the non-manifest Nature*** towards the new creation, the new manifestation.

However, it is clear from our diagram that this wavy line can also be understood as the projection of the changing position of a point ***moving in a circular orbit***. On the right-hand side of the figure, we see the contour described by the moving point as it moves. The dashed lines show the relationship between the wavy curve and each point on the curve at the corresponding height. The same breathing period, or even the ***breathing*** itself, that we have just represented by a wavy line, ***can be represented by a single contour***.

The essence of rhythm is the cycle of change (returning to itself). And all cyclical change is in fact: rotation, circulation. The wave-like change - the ripple - ***is the result of*** circulation, the apparent movement produced by circulation. A ***The essence of breathing is therefore always: rotation, whirling.***

It follows that manifestation cannot occur without a vortex in Nature!

The vortex is the rhythm. The rhythm is the breathing. And the manifestation (from K to E in Figure 3) is just *a phase of the breathing*.

All particles in the material world are in orbit and in swirling motion. Both solar systems and atoms are sustained by orbits. There is nothing in the world of objects and phenomena that does not rotate, that does not constantly swirl, and that does not contain a complex system of orbits. For where there is no rotation and no vortex, there can be no manifestation of matter, force and reason!

Just as the creation of the world *is a breathing*, in which the manifest solar system and the world of living beings are born in a whirl of cosmic mists, *so breathing* is the basis of sound and light: vibration.

However, vibration, rhythm - breathing - can be represented not only by a contour, but also by any conic curve. Only if the orbit of circulation could always be a circular line, the vortices would take place in a single ideal plane. But as the plane of the different vortices is in fact inclined towards each other in many infinite variations, the orbit of the circulation can be a circle as well as an ellipse, a parabola or even a hyperbola.

For the world of Nature is composed of an infinite number of branching *cones*, the apex of which is common to and coincides with the universal centre. *From the common apex, an infinite number of cones extending and widening in all directions constitute space*, both in the material and figurative sense. Every *plane*, in Nature, is thus intersected by *a multiplicity of cones*. Every breath, therefore, takes place in the territory of different *cones*, according to the plane on which it takes place.

The elliptic pitch is as much an expression of rhythm as the hyperbola is. And an ellipse with its minor axis truncated to zero becomes *a straight line*. A point orbiting on such a shrunken ellipse is actually moving back and forth on a straight line. Its motion: *vibration*. In reality, however, all rotations and vortices in Nature are also vibrations, since the rhythmic change of position of a point can always be understood *as a vibration*.

Therefore, the doctrine of spirituality can also be considered as a doctrine of spirituality. The essence of rhythm is cyclical (recurring) change. The fact that a circulation describes a parabolic or hyperbolic curve does not contradict this statement. After all, both the parabola and the hyperbola are ultimately *a line returning to itself - from infinity to infinity, from infinite to infinite, from the non-manifest Nature*.

But the curve of breathing is more like a *spiral* line than a geometrically perfect circle, or ellipse, etc., because of the eternal striving for balance in Nature, all orbits tend to converge towards the axis, the centre of the orbit, continuously. All vibrations *are naturally damped*. Therefore, the curve of respiration is most accurately described by the concept of *vorticity*. All respiration - rhythm and circulation - must therefore be understood as vorticity.

Soul-making is, in fact: a whirling of space; a whirling change of force field, both material and figurative.

Therefore, the cause of the manifestations is always a space-vortex, a vortex-change of a vortex-power. Whether we study the cosmic nebulae, the structure of atoms, or the mere thoughts that manifest, we come to the same conclusion.

Breathing: rhythm, pulsation.

And the manifest world is: the sum of soulings.

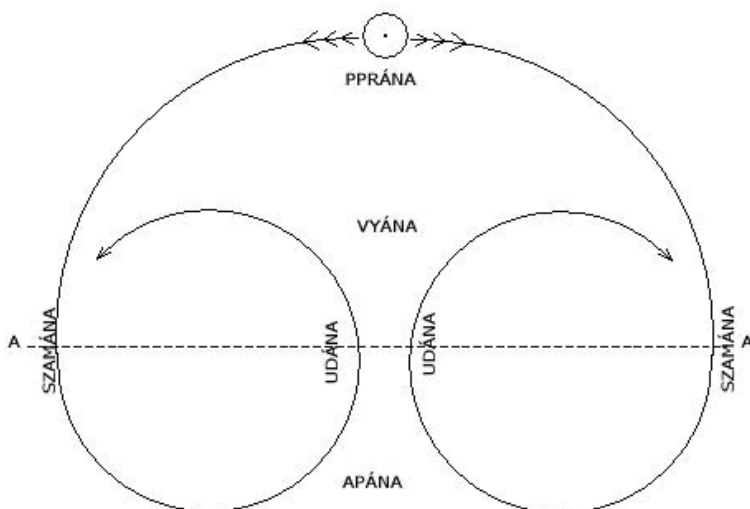
The correlation and interaction of rhythm curves - due to the laws of cone-slice curves - can never be accidental. It follows that in the manifest world there can indeed *be no room for chance!*

In Nature, we find infinitely many starting points for infinitely many rhythms, many breaths. In the end, however, all breath, all whirls, *originate from a* single point - the Absolute Centre.

Whether we consider the absolute centre of the cosmos or of the individual, the two centres are the same: the ABSOLUTE, that is, the BEING.

The philosophy of yoga distinguishes between *five different* types - phases - of cosmic and individual soulfulness.

The relationship between the five phases is illustrated Figure 4.



In fact, the *emanation (prana)* from the Absolute Centre does not only emanate in the direction of the arrows indicated, but in all directions of space, as from a radiant sun which sheds its rays towards all points of space in unison. For the sake of clarity, however, we have drawn only two curves of the breath. We must therefore complete the figure in our imagination to express what we should really and correctly represent (if all the breathing curves are shown: a regular *sphere* is formed in space.)

The first stage of breathing out is breathing in.

However, since the term "out-breathing" actually means "breathing" itself, i.e. the **essence of breathing**, the term *prana* is also an expression of the **whole of breathing**, i.e. it includes the five stages of breathing *together*.

Prana also means power: on the one hand, the power inherent in the very being of the soul, which is clear by the power of *expansion*, and on the other hand, the power that arises as a *repercussion of* the respective balance-striving of natural factors in the course of the soul's process - the balancing-striving of the phases of the soul. In fact, the two forces are one and the same, only differing in their manifestation. *Prana*, therefore, is the creative force in Nature, **the creative force of the soul, which is the result of the Absolute, without which no manifestation could come into being.**

In Figure 4, the curve of breathing is in fact the curve of being.

Prana: the out-breathing, or the very breathing, which creates the individual in Nature, the outer world.

Samhana: the phase of the soul's movement along the borderline of manifestation (downwards), the

the material world; the direct cause of generation, of birth, in Nature, as the life-giving version of the soul's being.

Apana: inhalation, shrinkingbecoming matter, becoming mass.

Udána: the phase of the soul passing through the boundary line of manifestation (upwards), the ***emergence*** from the material world, the cessation of manifestation; death, passing away.

And ***Vyána: the transition*** in the circle of the non-manifest Nature into the new creation, the new birth. The five phases are interrelated in the sense indicated in the diagram. ***One after the other they form a continuous whirlpool: the whirlpool of existence.***

The Soul Curve is in fact also the path of ***rebirth***.

The five phases of individual soul-making are the same: ***expansion*** into the outer world (***prana***) ***birth*** (***samana***) ***shrinking*** into the self (***apana***) ***death*** (***udana***) and the ***latency*** leading to the next birth (***vyana***).

Outbreathing is always a phase of expansion towards the material world, and inbreathing is always a phase of contraction.

Shrinkage: the densification of ***matter***, the bodily separation; but shrinkage is also the formation, densification and stiffening of the self.

Whether we are looking at the formation of a solar system, a crystal, a living body, a self, etc.: in all of them there is the assembling, ***the sucking in, the breathing in of*** matter.

The essence of expansion: ***expansion is validation***. Inward expansion, on the other hand, is always a phase of ***shrinking, of disability***.

Expansion in the outside world is, indeed, always ***validation***. And the confinement in matter, the confinement between narrowed boundaries, as a semblance of reality, is indeed evident ***in the disability of*** the individual.

Not only the individual, but also the ***self*** itself has a soul. All its fulfilment, all its success: it is breathing out. And all its depreciation, all its failure: in-breathing.

But ***samana***, that version of soul-making which brings the most subtle manifestation - ***life*** - into matter, is neither out-breathing nor in-breathing, - therefore it is a special phase of ***in-breathing***.

And the other form of spiritualisation, which involves the "*absorption*" of experience at the end of life, or *the return of* all material aspects to the material world, which is neither exhalation nor in-breathing, is the special phase of *exaltation: udana*.

The overflow - vyana - is the connecting, the final phase in the vortex. (If we can speak of the "end" or "beginning" of a continuous orbit.) So, as we see, the soul-curve is in fact the curve of *life and passing away* in Nature.

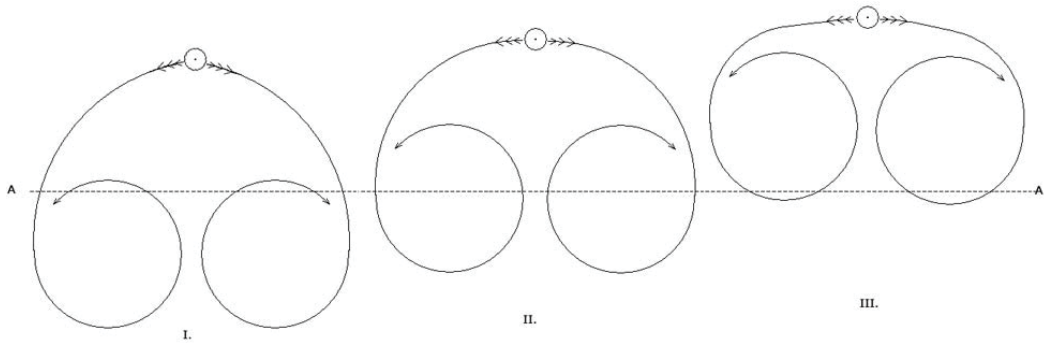
Just as in Nature the out-breath is always replaced by the in-breath, so death is opposed to birth, and passing away is linked to new life by the phase of transmigration.

However, the vortex curve also expresses the cyclical changes in *the path of development*.

Development cannot take place other than by *arising, being, passing away and latency* repeated over and over again.

But the curve itself evolves as it develops. The phase of individual development in which we live as human beings, that is, the development from the world towards the Absolute: is expressed *in the* gradual *regression of* the curve of the soul towards *its starting point*.

Figure 5 illustrates the symbolic stage of development towards the Absolute.



The dashed line A-A indicates the boundary of the manifestation, as shown in the figure

The curve marked I. still swirls in the material world mostly below the boundary line of manifestation, and only a small part of it leads above the line. The vorticity of the curve marked II is divided approximately *equally* between the material world on the one hand and the area of the non-manifest Nature on the other. In the curve marked III, the vortex is almost entirely *above* the boundary line of manifestation and only slightly penetrates into the material world.

I.: the rebirth curve of the *animal-man*; Internet: *that of the superior man*; and III: the characteristic of *the yogi's stage of development*.

With our schematic Figure 5 we want to show that when evolution moves from the material world towards the Absolute Center, it is still *a continuous whirl, a myriad of changes*. It is never the momentary direction of progress that shows the development, but *the rise of the whirlpool* itself expresses *the very essence of development*.

Nature is the sum of the soul.

In each of the five phases of the soul, a symbol is hidden and expressed. And since these five symbols correspond to the five basic symbols of the system of realities, there must be a *reciprocal relationship and interdependence* between the phases of the soul and the realities (tattvas) in all their relations and aspects.

That this connection exists can be easily verified by comparing the five phases of soul-making with the five elements.

Prana is the symbol of breathing out, breathing, wind: *air*, *Samana* is the symbol of going into matter, which gives life to matter, and therefore burning: *fire*. *Apana* is the symbol of inbreeding, of contraction into matter, of becoming a physical mass: *earth*. *Udána* is the symbol of the eclipse, of death, of the silence of passing away: *space*. And *Vyána* is the symbol of transmigration, of continuity in the whirl of existence, of the flow from passing into new birth: *water*.

It is natural that the order in the system of realities cannot correspond to the order of the soul phases. If the elements are grouped according to the order of the phases of the soul, then the order of the elements changes; if the order of the elements is taken as a basis, then the succession of the phases of the soul changes.

But the similarities are there, not only with the gross elements of Nature, but with *the whole system of realities*.

If we attempt to shed light on these parallel contexts, we must actually detect symbol associations, and to do this, the human word

- speech - is too coarse, inexpressive and imperfect. All we can do is shed *some* light on relationships. The inner meaning - the essence - of these must be discerned by the disciple himself, by looking deeply into *the background of* the manifestations!

We need to study the system of correspondences in the context of intuitive inner cognitions in order to understand it in its fullness. Without this, we only grasp *the objective meaning of* the comparisons listed one after the other. And it is primarily the innermost knowledge of symbols that we need in order to gain an insight into the womb of Nature, its hidden reality.

The means of cognition is immersion.

Words can only sketch the connections:

Apana as becoming matter: the earth. As embodiment: the creation of the body, the *ability to procreate*. As in breathing in, absorbing: the *sense of smell, the smell*. Finally, as the condensation, condensation, condensation of sensory impressions: the *thinking faculty*. (Compare with the table on page 35.)

Vyána is the subtle concept of water, the confluence of being and non-being, the flow towards rebirth. As the inversion and innumerable reshaping of bodies: the *metabolic capacity*. As the tasting of the newly unfolding life-opportunity (birth): *taste and flavour*. And as the sum total of tasting experiences and experiences in life: *character*.

Samana is the burning, the *fire*, manifested in life. As the penetration into the material world, it is the *ability to change position*. As in birth, the incipient (re-incipient) cognition and experience of the material world: a symbol of unfolding *vision* and at the same time of *colour*. And like life, the eternal sixes that support combustion: the instinctual world, *buddhi*.

Prana is the breath, the *air*. As a skill of expansion in individual manifestation, a skill of asserting oneself in the external world: the grasping, the *grasping capacity*. As the ability to project perception into the external world: *touch and tactile impressions*. And as a collective concept of all the phases of the soul (i.e. all the possibilities of Nature): containing the whole totality of possibilities: *primordial matter*.

Udana as an emergence from the materiality of the material world: *space*. As the

transcendence of purely physical actions: the *capacity for expression*, the capacity for speech. As a rise above objective perceptions: *hearing and sound impressions*. And as the fullness and end of ascension: the *Spirit*.

For clarity, let's compare this with the table of the system of realities. However, given that each of the listed relations of the soul phases refers to *a different space*, the meaning of the relations *must* always *be understood in the context of the corresponding level of space*.

From the symbolic interpretation of the essence of transcendence (*vyana*) comes the term "waters", which is usually used in the sacred books of Eastern wisdom to denote the *manifested Nature*. Just as *vyána* (see Figure 4) belongs entirely to the realm of non-manifest Nature and the world of non-manifestation, so the term 'waters' refers to the realm of non-manifest Nature alone.

With the right analogies, we can understand *all the* symbolic and vague definitions and expressions that we often encounter in the original literature of yoga, and which are often the source of misunderstandings.

The correct recognition of symbols is the key to the study of the wisdom of yoga. *The system of the five kinds of soul is as much a whole doctrine of symbols as it is a system of realities.*

In fact, the congruence and interrelationship of symbols - in addition to the cases listed above - can be found in *countless* other *aspects of* Nature. *Underneath every object and every phenomenon lies a symbol* and the *interrelationship of* symbols. It is in the recognition of these symbols that the path of real cognition is revealed to us, the path of cognition that leads behind the manifestations, to their hidden essence and to the root of Nature.

And the nature of symbols can only be learned and understood through a careful study of their relationships.

He who understands symbols: understands Nature.

Recognizing the five soul phases in all rhythms: the yogi's perspective. Because of the multiply transformable nature of the symbols inherent in the soul phases, *each soul phase is truly inherent in every manifestation*.

Even among bodily - organ - functions, the five phases of soul-making can be detected. It is from this point of view, therefore, that the "anatomy" of yoga classifies the different organ functions, or organs themselves. However, since the associations of symbols and symbol-relationships *in words* always provide ample opportunity for 'playing with words', the less valuable literature of yoga often contains speculations that lead to distorted results, which are at odds with the realities of Nature. Such delusions are obviously *not* the product of contemplation, but are merely combinations of ideas in which the disciple must recognize error, just as he must at other times see the truth in correct doctrines.

The frequent contradictions are also due to the fact that the phase of out-breathing, from above appears to *be out-breathing*, from below appears to *be in-breathing*; *in-breathing*, on the other hand, can be understood as a phase of *out-breathing* from the perspective of the material world. The definitions of these two terms are therefore often confused, especially in European-language translations, in which the translator has not always adhered to the correct sense, but mainly to the literal translation (Deussen points out this confusion, but without being able to bring the terms into complete order.)

So again, we just have to state that yoga - cognition - must first of all *be practiced and experienced in* order to lead to the right results. It is not enough to know the relevant literature, it is not enough to know the doctrines in words. As long as we do not know reality for ourselves, we cannot distinguish it from false appearances.

The more thoroughly we learn about the system of symbols, the more deeply we experience the specific doctrine of symbols, the clearer it becomes to us that all objects and all phenomena in the material world - and thus the whole material world itself - are only appearances. We are forced to see that everything we experience in this world is in fact composed of symbols and exists through the interconnections of symbols. We therefore evaluate our perceptions differently than before. We know that there is no real material world.

We learn to see symbols instead of objects.

In fact, it is only then that we begin to see and know the world we live in - in its very essence.

IV. The cross-section of Nature.

All the symbols that lead to manifestation at some level of Nature can be understood *as dispositions*. For every manifestation is a manifestation of some disposition - or dispositions - in the material world.

When the manifestation ceases, the symbol behind it, the willingness, becomes a latent *memory* in Nature.

The memories - which are also symbols - when combined, form *instincts*. And instincts can again be seen as *inclinations* which, given the right opportunity, create new manifestations.

So willingness, memory and instinct are in fact a and the same: a *symbol*.

In fact, the different *levels of* Nature are also functions of symbols. They are nothing more than ideal planes of symbolic effects of a similar nature. If there were no symbols, there could be no levels and planes in Nature. But if there were no symbols, Nature itself could not exist.

Nature is therefore - in its entirety - made up of symbols.

Whether we are talking about symbol, inclination, memory or instinct, we are always talking about *same* thing. I could therefore just as well say that Nature is made up of inclinations, memories, or even instincts.

But even if we take Nature to be nothing more than *the sheer sum of an* infinite number of *possibilities*, we still see beneath every possibility there must lie some inherent *skill* without which the possibility would be meaningless: something that cannot be. In the depths of possibility, then, we find *the same thing*: the skill, the disposition, the tendency-chirp - as a unified basis - that is, the *symbol*. *The possibility itself is thus a function of the symbol!*

Yoga calls the symbol *samskara*.

Samskara is therefore: *tendencia-chira*, an inherent *readiness*, in which the *possibility of* manifestation is also inherent, as a *disposition*. But it is also *memory* and *instinct*, according to the role in which it is seen.

The *samskara* is never the actual manifestation. It is neither an object nor a phenomenon. It is merely the *symbol* itself, which manifests itself in the manifestation, which creates the manifestation, which gives rise to it.

In this way, we understand the yogic teaching that everything in Nature - indeed all of Nature - is : arising from *the samskaras*!

In order to shed more light on the nature of *samskara*, we need to start from the first phase of soul-making.

As a result of the breathing out, the symbols of the five different phases of breathing *come into contact with* each other. This is the essence of creation, the first whirl. This relationship forms a certain *relation* between the basic symbols. This relation, this , when it is first established, is nothing other than the *relation* between cause and effect, since each phase of the soul is *a consequence of* another phase. But their relationship is not yet lawful, not permanent, as it is for the time being the only one of its kind as a manifestation.

But the relationship between symbols, once established, becomes *a memory* in Nature. As a memory: it is also *a willingness that seeks new extensions*. This willingness is thus now latent in the world of Nature and is always ready to establish the same relationship between symbols as in which it first became present.

The same cause therefore tends to go hand in hand with the same cause at all times, because of the samskara inherent in the context.

So, *samskara: the basis of causality.*

In fact, this *context* is itself *a symbol*, triggered by the first manifestation of the out of its preexistent state. This symbol already naturally plays a role and therefore plays a part in *all the* emerging symbolic gestures. In this way, new relations - new cause and effect relations - are formed in Nature, which, having become memories, are all too ready as dispositions to recreate again and again the characteristic relation which lies at their very core.

The phenomenon, therefore, is that causes *necessarily* go hand in hand causation: the is explained by the influence of the *samskaras*.

Samskaras are eternal.

Once manifested from their pre-existent state - from primordial matter - they linger on forever in the instinctual world of the unmanifest Nature, ready for new and new manifestations. Yoga defines them as "belonging to the eternity of Nature." That is, to put it another way, as Nature is made up of *samskaras*: ***Nature is as eternal as the samskaras themselves.***

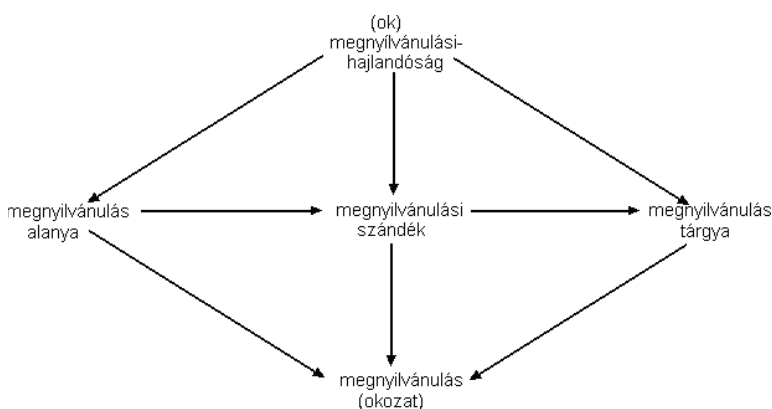
Returning to what has just been said, we also see that after the first whirlwind, the interrelationships between cause and effect in Nature *multiply*, manifesting themselves at every possible opportunity in relation to the five basic symbols. Thus, the causal order, the chain of causality, is established among the manifestations, that is, the *material world*.

Even if we look only at the material world itself and not directly at the *samskaras*, we can still be convinced that whenever a *cause* is associated with a *cause*, - in the relation between cause and effect, a *disposition* is manifested in the material world! But for this manifestation, it is not sufficient that there is a mere disposition, but that there is also a sufficient *support for* it, so that the manifestation in the material world can come about. A *samskara*, therefore, can lead to manifestation only if it has its support - the *occasion for* manifestation - that is to say: if there is in Nature *what* the person can be inclined to, and at the same time there is *what* he can be inclined to.

The relationship is illustrated in Figure 6.

If we study the figure carefully, we see that the *samskara* is not only the *willingness to manifest but itself the whole context, and the "axle system"*.

If we imagine the diagram without inscriptions, showing only the structure of the axes, we see before us a drawing of the *Samskara*'s existence! For the cause, the subject, the intention, the object and the causation are only the manifestations of *the intersections* - the *interrelations and relations with other samskaras* - in reality. If there is no



6. ABOVE

as many connections as there are points of intersection in the axial system, then the **samskara is lurking in** the realm of the not-so-manifest Nature - the instinctual world. If all the connections exist, then the **saniskara** will manifest, or **manifest** in the material world. If, on the other hand, none of the relations exist, then the **samskara** cannot yet be existent (present) in Nature, but only in **a pre-existent** state.

When we talk about the "axle system" of the **Samskara**, we use an apt analogy. For just as the crystal that is formed from a solution is always formed in the sense of the axial system, so some **cause** is only the **samsca** around its "axial system", in the sense that it can give rise to **causation**. Just as the **shape of** the crystal is always a manifestation of the crystal's axial system, so the form of the relation between cause and effect **is** always that of the **samskara**. Finally, just as the axial system is the **basis of crystal formation**, so **is the samskara the basis of the causal order**.

The represented axial system is contained in every symbol, with all its five points of intersection, as soon as the symbol manifests in the realm of **the material world**. (Manifestation cannot really occur anywhere else than in the material world, since it is the manifestations that constitute - in their totality - the material world.) **Therefore, causality - the causal order - is a manifestation belonging to the material world, confined to the domain of the material world.**

There is no causality and no order of causality in the world of the non-manifest Nature - the world of symbols. **The samskara merely creates the fracture of causality**

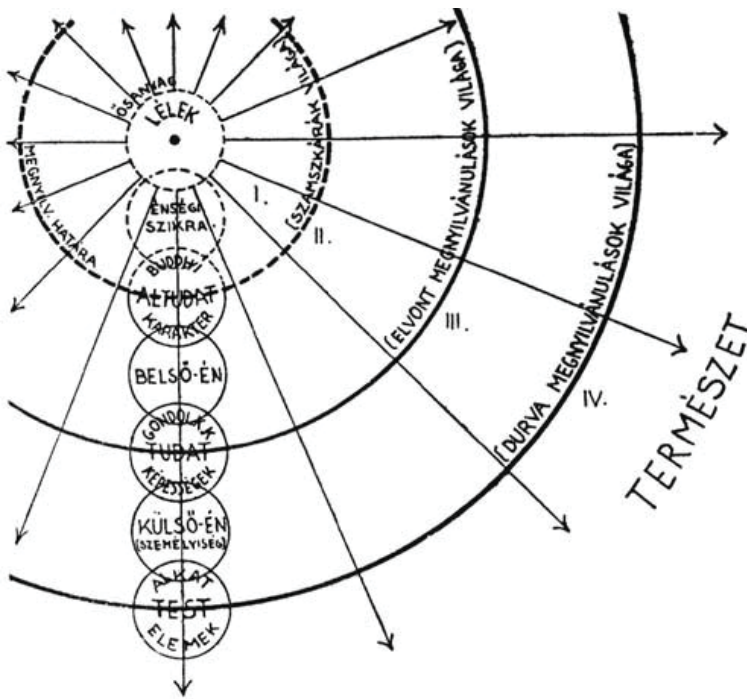
but is itself independent of it.

So while the manifestations are always causal, the *samskaras* is only characteristic of the game - finality.

The goals are all directed *outwards*, towards the outside world. *It is in the goals, or rather in the samskaras hiding the goals, that the error (avidya) of the Soul dwells*, which consists in the fact that, forgetting the absolute nature of itself, the Soul believes it can discover existence, purpose and itself in the realm of relativities. The totality of *samskaras*, therefore, ultimately constitutes *non-knowledge*, the consequence and manifestation of which *is the illusory world of Nature*.

Logical relations - material relations - can only exist in manifested Nature. *Samskara* is therefore independent not only *of causality*, but also *of time* and *space in* its very nature!

In the world of *samskaras* there are no logical (causal) relations, only finite relations.



7. ABOVE

And the centre of all finality is *the Soul, just as* the Soul is the centre of Nature and the individual. For the individual is constituted by the same final factors as Nature.

Nature cannot be separated from the individual. The world as constituted by the *Samskaras* can therefore only be discussed if we also deal with the manifestations of the individual.

Figure 7 shows the cross-section of Nature, as illuminated by yoga. The innermost circle in the diagram represents the circle of *primordial matter*, with the *Soul* at its centre.

The area marked I, which extends from the centre to the circle marked with the thicker dashed line, represents the world of *Nature as it is-not-manifest*.

The boundary line marked II: *the boundary line of manifestation*.

In the womb of the non-manifest Nature lies the primordial matter, *with* the pre-existent *samskaras*. is surrounded by the latent *samskaras*. (One could say that the pre-existent *samskaras*, as it were, emerge from the primordial matter and touch the boundary line of manifestation: they lurk beyond the boundary line, somewhere near the boundary line.)

So, the non-manifest Nature *is made up only of samskaras!*

The borderline of manifestation with 11. is the non-manifest Nature, - outside this boundary line is the material world.

Level III is the "abstract manifestations". It includes impression units (*tanmatras*) and the capacities for acting and feeling.

Finally, the level indicated by IV is the level of "gross manifestations", the material manifestations or gross elements.

The various manifestation-factors of the individual in Nature are arranged according to these levels.

At the heart of the individual is the *Soul*. The boundary line of manifestation (II) is the *buddhi* from within, and the *character* from without, i.e. from the material world. To the circle of abstract manifestations (III), from the inside, the *thinking faculty*, and from the outside, the *faculties*. On the inner side of the circle of gross manifestations (IV) is the factor of *character*, and on the outer surface are the gross *elements of* the material world.

We must rightly conceive of the factors fitting into a circle as *limiting values*; that is, we must rightly interpret this division as meaning that buddhi and character are - in reality - *on the borderline of manifestation, that both* the thinking-skill and the faculties *are on the borderline of abstract manifestation, and that both* the character and the elements *are on the borderline of gross manifestation.*

The elements and the constitution together form the *body*, the faculties and the thinking together form the *mind*, and the character and buddhi together form the *sub-consciousness*.

The body, then, belongs to the realm *of gross manifestations*, the consciousness is in the realm *of abstract manifestations*, and the subconscious is right *on the borderline of manifestation.*

The relationship between the Soul and buddhi constitutes the *selfhood-rock* (the innermost self). Character and mindfulness together constitute the *inner self*. And the faculties and nature together constitute *the personality* (the outer-self).

This is illustrated in Figure 7, with a series of interconnected, overlapping circles.

We see that the Self-rock lies in the circle of the *non-manifest Nature*. The subconscious, the inner-self and the consciousness constitute the *world of the mind*, which *is* situated in the realm of *abstract manifestations*. The personality and the body belong to the level of *gross manifestations*.

The 7 circles *below each other in* the diagram - the manifestation areas of the individual - are called *chakras in* yoga.

Each *chakra* is formed by *the relationship, friction, and combined whirl of* two or more individual manifestation factors. *In* each *chakra*, therefore, there are *two or more factors*, in close and intimate relation, in connection with each other!

The lowest *chakra is the chakra* (area) of the *body*: the *muladhara chakra*. It is the body that represents and carries the physical *basis of* the manifestations of the living being (individual).

The next circle is *the personality chakra* (area): the *swadhisthana chakra*. For personality is the actual *seat of* the manifesting self in the material world.

Directly above is *the chakra* (area) of *consciousness*: the *manipura chakra*. It is the consciousness which unites all impressions and *evaluations of* the outer and inner worlds; all sensory impressions and thoughts flow *into* the consciousness and gain *value and* crystallization in the consciousness.

The middle circle in the row is *the chakra* (area) of *the inner self* : the *anahata chakra*. The inner self is the "tabula rasa" that awaits its *new* colouring, its new character, at each birth, through the experiences of life - and evolves according to them. (*Anahata*== brand new.)

The next circle in the sequence is the *subconscious chakra* (area) : the *visuddhi chakra*. For the subconscious is exactly on the borderline of manifestation, i.e.: *pure, free from* all manifested matter.

In the circle of the non-manifest Nature, there is *the chakra* (area) of *the self-sikra*: the *adnya-chakra*. The selfhood-rock is the seed of the individual, which rise to more and more living manifestations from life to life; and the root cause of the individual-division is the turning towards relativities: *non-knowledge*.

Finally, at the centre of Nature, we see *the only-race of the Soul*: the *Sahasrara*, or *brahmarandhra chakra*. For the Spirit is the *spokesman of a thousand* (i.e. innumerable)

- the centre of the individual ray, the individual divide; the absolute centre in the apparent "*many-splitting*" of *Brahma*²² (*Sahasra* = thousand; *ara* = radiating; *randhra* = splitting.)

In Figure 7, the rays from the centre would have to be replaced by an *infinite number of rays* - in the form of countless *spokes* - to make the figure complete. All this is not only in the plane, but also in all directions, branching out in *space*.

The infinite number of rays all express the relationship of the Soul with Nature. Each and every ray is a manifestation of a self-soul, *a manifestation of an individual soul (jiva)* in Nature.

The starting point of each ray is therefore an individual soul. But since all rays have a common point of origin, *all individual souls are identical with the ABSOLUTE SPIRIT*, even in the sense of our representation.

On our diagram, we have drawn the seven areas - the seven *chakras* - on a single radius line.

- a coherent system of. Correctly, we must imagine the figure as same system in all the rays, one and all, *forming an infinite number of individuals and an infinite number of chakra-systems in Nature*.

In fact, it arises *from the seven chakras* and *all the manifestations of* the individual as a living being take place in the seven *chakras*. Furthermore, given that all perceptions and experiences, actions and reactions to the external world also take place *within the chakras*, we can conclude that the *chakras* contain both the inner and outer worlds of the living being. *The whole of Nature is thus contained in the system of chakras*.

The expansion and contraction of the ray that forms the succession of *chakras* expresses the soul, the rhythm of the individual - the *self-sikra*. The retraction of the ray behind the borderline of manifestation: the death of the living being. The expansion beyond the boundary line: rebirth.

All that belongs to the material world of the constituent elements *of the chakras* (elements, constitution, faculties, thinking-skills and character) is disintegrated and falls apart into its constituent elements, as it were *destroyed* in death. However, the self-spring (the relation of Soul and buddhi) persists after death, independent of being and the material world, and recreates the material world factors of the manifesting individual at each extension of the ray (birth).

Life emanates *from the chakra of* the self-sikra, just as all impulses, inclinations, memories and instincts in life emanate from the self-sikra factor - the instinct world (buddhi).

The *chakra* chart:

1. Soul = *Sahasrara-chakra*, or *brahmarandhra chakra*.
2. Your-rock = *adnya-chakra*.
3. Altitude = *visuddhi-chakra*.
4. Inside = *anáhata-chakra*.
5. Knowledge = *Manipura chakra*.
6. Personality = *swadhisthana chakra*.
7. Test = *mulhadhara-chakra*.

The rock of selfhood, like *the samskaras* lurking within it, is characterized by nothing but - *finality*.

However, *the subconscious* and the *samskaras* who create the manifestations — at the borderline of manifestation (i.e. at the interface between the manifested Nature and the material world) - is characterised not only *by finality* but also by *causality*.

But the characteristics of *consciousness* and *abstract manifestations* are: *causality* and *time*.

The characteristics of *the body* and its *gross manifestations* are *causality, time* and *space*.

Comparing this with Figure 7, we can see that the only characteristic of Nature's Circle I is finality,

II. the perimeter (the borderline) a finality and causality,

III. is causality and time, and Area IV is causality, time and space.

Which understandable, given that circles and *chakras* further from the centre *increasingly subject to constraints*, increasingly material.

Chakras can be seen as "factories", to use a bold analogy, with two or more factors "at work". The subconscious, the mind and the body: the factories that create and maintain the *inner and outer worlds*. The self-body-spirit, the inner-self and the personality: the factories that create and maintain the *self*. Above all these, in the circle of the individual soul (the Soul), lies about the inaccessible "Board of Directors".

The body: a plant bound to space, time and causality. Consciousness: bound by time and causality, but independent of space. The subconscious: bound to causality but independent of both space and time; its upper component — the instinctual world (buddhi) - is also *purposeful*. In the selfhood-rock, on the other hand, *there are only goals*, completely independent of space, time and causality.

Now, if we look at Nature in this way, from *the point of view of the individual*, we can distinguish four levels of Nature.

The separate (visesa) manifestations of Nature (their circle is marked IV in the diagram) are all those which do not belong strictly speaking to the self-consciousness, that is: the gross elements (earth, water, fire, air and space); and, according to this definition, the gross elements which constitute the physical *body* are also separate.

Non-self (uvisesa) manifestations are all those which are closely with self-consciousness: the faculties of feeling and acting (including the eleventh, the faculty of thinking), and the forces which constitute the abstract substance of consciousness (the impression-units, the *tanmatras*).

They are just manifest (linga-matra): the samskas on the borderline of Nature's manifestation, i.e. the symbolic entities of instinct (buddhi) and character, which *are* always *at the* more or less approximate *limit of* manifestation.

Non-manifest (alinga) - featureless - is the primordial material. (The innermost circle of the area marked I.)

If we look at Nature from the point of view of the *three components of* Nature, we see that in the fourth circle *matter* predominates, in the third circle *force* predominates, and in the second circle *reason, light*, predominates. In the circle of primordial matter, however, all three components are in perfect balance and perfectly independent of each other.

The three components of Nature /The three *guna/* - matter (*tamas*), force (*rajas*) and the intellect (*sattva*) - symbols that lie deep within Nature -

as we know - is just a *figure, a face*. But all three shapes and faces are inherent in the symbols, just as the three vertices of any triangle are eternally and inseparably inherent in the concept of a triangle. One angle of the triangle may be more significant than the other two, one angle, or even two angles may be dwarfed by the third, etc., but all three angles must always present, *together*, for the triangle to be truly a "triangle". For if all three angles are independent of each other, or if none of them has an expressible value, then the triangle *does not exist*, it has merged into the primordial matter, the circle of non-existence. Likewise: in manifestations, all three constituents of Nature must always be manifested, in order that the manifestation may be truly *a manifestation*. Thus, *in every circle of Nature, all three of Nature's constituents are present and found, and in infinitely varied and varying proportions*

If we look at Nature in terms of manifestations, we find that the

IV. on the outer side of the circle, outside the circle, is the *mineral world*, on the IVth circle, on the line of the circle, is the *plant world* (the world of living individuals not *yet* possessing the faculties of feeling and acting), and then, within the IVth circle, begins the *animal world*, *which* gradually merges into the world of *man*. The upper limit of the latter is the absolute Middle Point.

The mineral, plant and animal worlds cannot be sharply separated. *One extends into the other*. For example, the crystal is a transition between amorphous matter and the manifestations of plants bound to their permanent basic forms; certain insect-catching plants are a transition between the plant and animal worlds; and the single-celled creature is similarly a transition between the plant and animal forms of life, etc.

In Circle IV, progress is extremely difficult and slow, as it is bound to space, time and causality. In round III, the spatial constraint is removed. In Round II progress can be instantaneous, because it becomes independent of space, time and causality. Therefore, while the evolution of the mineral and plant worlds takes millions of years, the evolution of the animal world is much faster and freer. And man's development no longer has any temporal limits once his consciousness has reached the level of the second circle.

Therefore, it is possible that the ultimate goal of yoga can be achieved within *a single human life*.

Returning to the system of the *chakras*, we see that of the manifestations of the individual form of existence, only the physical *body* belongs to the gross material world. The *other* individual manifestation-areas (*chakras*) are intangible and only imperfectly or

cannot be delimited in space. And the Soul and buddhi, and the self-sikra that is the nexus of the two, are independent even of the boundaries of *time*.

However, *all* factors and areas (*chakras*) - *in the course of their manifestation* on the physical plane (in the gross material world) - *are in contact with space and time!* Character, the ability to think, the faculties of feeling and acting are - despite their subtle nature - in a certain sense bound to the body and its organs, the nervous system.

The living body therefore also contains *subtle* factors in this way. I could that in the depths of the physical body *there is a system of subtle chakras*.

The life of the body, all *its vital functions*, depend on the so-called "subtle body", according to yoga. But the "subtle body" (*lingasarira*) is nothing but *a collective term for the individual chakras independent of space*, including the *personality*, whose *chakra forms a transition* between the third and fourth circuits. The "subtle body" is thus made up of *the chakras* (areas) *of the* soul, the consciousness, the inner self, the subconscious and the self-subconscious, together.

The fact is that the physical body, which is composed of the gross elements - matter - the chemical bodies, cannot by itself produce mental functions. The chemical elements and their compounds cannot produce life by themselves. And so on. There must therefore be - within the physical body - something from which the life functions are derived.

This "something", however subtle it may be as it manifests itself, belongs to the material world. It can therefore be called *matter*. And since it constitutes the living being, it can also be called *a subtle "body"*.

This is why yoga speaks of subtle body, when *means the interconnected system of subtle chakras*, the system of individual manifestations and areas of manifestation that are manifested *in the life functions, in or independent of* the living *body*.

If we study the functions of the factors that make up *the chakras*, we find that *we cannot speak of the specific functioning of the Soul*. On the one hand, the Soul is not variable, not functioning, absolute; on other hand, its relationship with Nature contains *all the* functions that exist and are possible.

However, we can summarise the interrelationship between *the range of functions*, centripetal and centrifugal *of* the other individual manifestation factors. On the next page you will see a table of functions.

Announcement of the Factor	Scope of function	Centripetal	Centrifugal	Function Plane
		f u n c k c i o j a		
Buddhi	Remembrance	association — comparison	evaluation — decision	manifestation border
Character	imagination-operation	internal reaction-external (behaviour development)	reaction-ability — ability (behaviour application)	threshold-of-consciousness
Thinking skills	cognition	from	conscious control	conscious thinking
Capabilities	contact-Recruitment	Impression-stimulus mediation	action-inger mediation	reflex-function
Alkat	vegetative	nervous system	nervous system	autonomic function
Elements	physical	change as cause	change as a cause	physical

In man, the organ of life is the physical body, which is made up of the *elements of* Nature. (Match the appropriate rows or columns of the table) The regulator of the nervous system is the *constitution*. Contact with the outside world and reflex functions are carried out in the *faculties*. The stage of conscious thought and cognition is *the thinking faculty*. The "threshold of consciousness", the factor separating the instinctive world from consciousness, whose specific dynamism is manifested in the imaginative activity: *character*. The memory necessary for association, comparison, evaluation and decision - at the limit of manifestation - in turn arises from the individual instinctive world: *buddhi*.

Thus, *a change in* the physical, gross material world, acting on *the nervous system*, leads *to conscious apperception* through *the impression-stimulus mediation of* the senses (sense faculties); individual *attitude* towards the stimuli of the external world is formed by the reactivity of the character; and *association and comparison are* at once established and carried out in Buddhi.²⁵ In this chain process stands the *centripetal* function of the factors, which moves from the outer world towards the Centre - the Soul.

In Buddhism, association and comparison are followed by *evaluation and decision*; this, filtered through the character's reaction-base (pathways), is narrowed down *to applied behaviour* appropriate to the individuality; from the latter arises *the control of the consciousness*; finally, *the mediation of the action-stimuli of the* faculties, through the *nervous system*, produces a corresponding *change* - as causation - in the physical, gross material world. Herein consists the chain of factors *from the centrifuges of* the functions *to the centrifuges* - away from the centre.

The student should have a good orientation in the inward-turning area. He can be correctly oriented if he can immediately recognize the individual manifestation-factors from their most subtle operation. This is why it is necessary to analyse and classify functions accurately. But an equally indispensable prerequisite for a correct understanding is a thorough knowledge of the areas - *chakras* - formed by the relationships between the factors.

As the seven *chakras* contain the whole outer world, the whole inner world of the individual, and all the

²⁶ Although the life function is usually *a whole* series of centripetal and centri-fugal functions, within this series *smaller* "circles" are constantly being formed. Thus, reflex functions, for example, take place only in the *lower set of functions* (six types of functions). [E.g. a piece of soot falls into one's eye. The falling of soot is a physical *change as a cause*. (See the bottom row of the third column of the table.) The soot or the stimulus of touch: *a neural function*. (See the next row of the third column of the table, etc.) The *mediation of the* impression-sense is a higher function, one step higher, in the range of the sense-functions. - It is not always necessary, however, that this mediation should reach the consciousness, but it may branch indirectly *into the mediation of action-impulses*. (See fourth column of the table.) The eyelid suddenly closes as a result of the new *nervous function* thus produced; this movement: physical *change as a cause!*] But it is not only the reflexes that are confined to the smaller "circles". Object and abstract mental activity, for example, only takes place in the *higher* circuits of *functions*. And so on.

manifestations and every single slightest reflection of these manifestations, when we study the system of *chakras*, we are in fact studying *Nature* itself. We need a survey of Nature, if only to understand *man*, *to* understand the structure of his physical and subtle body, the interrelationship of its manifestations and, finally, *the individual*

who we are, - ourselves.

All manifestations of individual manifestation-factors are **vortices**. In all their functions, therefore, we recognize the five phases of the **soul as** in the cycle of existence, of life itself.

But all vortices can also be understood **as vibrations**, from which it follows that all the operations and manifestations of the physical and subtle body are made up of complex **vibrations** that intertwine.

These cyclical changes are not only specific to the individual **chakras**, but also to **the chakras** as a whole, to Nature as a whole. **Nature is also breathing. And its breathing finds expression in the repeated re-creation of the cosmos - in its eternal passing away and rebirth.**

As a result of the "influence" of the Spirit, the system of rays (shown in Figure 7) extends to the outermost circle and creates the material world. This is **the manifestation stage (manvantara) of Nature**. If only for individual solar systems, **its duration** - from a human point of view - is still an almost immeasurable time. But it is even more immeasurable in the sense of all the solar systems! . . .

However, **the incessant striving for equilibrium of** the material world, or of the manifestations, leads to a **state of complete equilibrium** in Nature, which will be reached, in the course of time, once the radiation system retreats into itself, the material world is absorbed into the primordial matter, into the state of non-being, from which the origin of creation started. This is **the stage of** the resting, **non-being of Nature (pralaya)**, **the duration of which** can no longer be measured in time, as time is a function of manifestations, of changes.

When the radial system expands again, Nature takes shape and recreates itself, and the phenomenon of **the passage of time** occurs again. Expansion is followed by regression. And so on, and so on.

It goes without saying that every time the **whole of** Nature, the **whole of the** radiation system

- and so every individual - is recreated in an invisible cycle. (For as long as each individual soul **is not separated** from Nature, it is connected with the soul of Nature, and thus is part of the eternal cycle of being and non-being! But, however many individual souls are separated, the number of individual souls not separated, diminishing by a finite number, **remains infinite. The real diminution of Nature, of the totality of individuals, can therefore never take place!**)

Every passing away is followed by *a coming into being*, the coming into being is the flow of *being*, and being is dissolved *in passing away*.

The cosmos itself *is born, exists and dies*, just like man. And its passing is no more an end, no more a final resting place, is the death of man.

The expansion of the ray system into the material world and the universal striving for equilibrium that follows this expansion, in its entirety and in all its smallest details: the "Order of Nature" (dharma).

In this expansion and striving for balance lies all the *possibilities of Nature*.

There can therefore be vortices which oppose, hinder and impede the universal vortex. *The direction, the tendency of* these manifestations is, as it were, in opposition to the order of Nature (*adharma*). Their opposition, however, is only *apparent*, since they all themselves - in principle - arise from *the order of Nature*.

In the order of Nature, therefore, there is the inherent *lawfulness of fate*, i.e. of the interrelationships of vortices, but also *the plan* and *purposefulness* of the striving for balance, etc. All this is *one and the same*. What we see as purposefulness is purposefulness, what we see as planfulness is planfulness, and so on; all is but *the order of Nature*.

If we wanted to graphically represent the complex evolution of vortices in Nature, we would have to draw *three types of* curves, as we can distinguish three types (semi-phases) of evolution. *It is of the utmost importance to be able to distinguish between the three kinds of sub-formations*, because in the three stages of deepening (*dharana, dhyana and samadhi*) we are experiencing the very *fact of* the three kinds of formation. We shall return to their relation to immersion; here we are concerned only with a simple elucidation of the three formations (*parinamas*). However, since the reader himself must be able to recognize and even distinguish between the different transformations, we must explain their actual nature and relationship from several points of view.

The first (primary) half of the evolution of the vortices is that in which *the order of Nature is directly manifested*, and is therefore called the *dharmic evolution*.²⁸ The immediate cause of such an evolution is: *all that is v an in Nature; that is to say*

all those symbols - samskaras - that have ever emerged from their preexistent state, and are striving in their entirety towards equilibrium. If, for example, we create an airless space in a vessel, the phenomenon of something seeking to penetrate and penetrating into that space, and whether air, water, or other matter penetrates, are all **dharmic** transformations. For the tendency to fill space *exists* in Nature, just as the substances that can fill space *exist*. Conception - or birth - is therefore also *a Dharmic* formation, because in it too an *existing* self-sprite always takes its place in the material world. But the fact, for example, that the peach tree and not any other kind of tree grows out of the peach seed is also a sign of **Dharmic** development; for the reason for this regularity is also that the peach *has its* peculiar symbol in Nature, and either *manifests* itself in its own nature, or, if it is not in a position to manifest itself, *it lurks in* the background of the material world, but its essence in no way changes, and no other symbol can take its place as long as it is present. **Dharmic** transformation is also the cessation of life, the extinction of fire, the silencing of sound, etc., when the symbol of life, fire, sound, etc., recedes from the material world and yields the space of manifestation to other *existing* symbols.

The occupation of space, the filling of space and the letting of space by symbols constitute the

dharmic developments.

In each case, the dharmic transformation that naturally comes to the fore and takes its place when the hindering, impeding circumstances are removed.

So any transformation directly produced by symbols - **samskaras** - is a **dharmic transformation**.²⁹

²⁹ For all those transformations which come to the fore of their own accord when the inhibiting circumstances are removed: they are transformations **directly** produced by symbols, not the results of symbol-relations, symbol-relationships

However, since all the dharmic evolutions of Nature do not simultaneously (not in a single and common moment), but in a certain *succession*, there is *another (secondary) evolutionary phenomenon, which, unlike the aforementioned evolutions, expresses the order itself*. Since it is the order of the developments - the succession of phenomena, the temporal order - that gives *the nature of* the objects and phenomena, such a sequential development is in fact a *development of nature*. We can therefore distinguish *from dhar-mic developments the character developments* that accompany them. Thus, for example, the development - the process of development - of a seedling enclosed in a peach seed as it gradually becomes a plant or tree, then produces flowers and fruit and new seeds: **character development**. For in all these processes it is really only the seed **character** that changes, more symbol

interacting with each other, but without the peach seed's specific symbol becoming more prominent or giving way to any other symbol in Nature. It is not the order of Nature that is transformed in the process, but only *the interrelationship of the* various dharmic developments that changes, and this change, as a *sequence*, constitutes the process itself.

Thus, the growth of the tree, its flowering, wilting, senescence, the succession of environmental conditions, the passage of time, etc.

In each case, the character-formation that occurs in Nature as a result of the mutual interaction of dharmic evolutions.

However, since the sequence of interactions is always related to the concept of "time" in the material world, the formations of character take *place in time*, they are characterized by time, they *are never instantaneous*. Nevertheless, independently of the material world - where the concept of time no longer has any place or meaning - all formations whose essence is the "sequence", the "succession": are also *formations of character*.

But each of these dharmic transformations induces a third kind of transformation in Nature, namely, *the transformation of the a l l a p p o t b e l i c a t i o n of the merging of origination, existence and passing away*. It is in the fact of the appearance of the dispositions, or their manifestation from their latent state, that we see the *transformations of the states of nature*. It is in the fact of each change due to the emergence and submergence of the dispositions that a *state* is changed. Behind it lies the order of Nature (the *dharmā*), and in its relations this change is associated with a series of transformations of character. Yet it differs in essence from both of these other kinds of change.

Tendencies, as we know, are nothing more than symbols, *samskaras*. So the foregrounding or marginalization of every symbol is in fact a *state of being*.

The appearance or disappearance of a skill is always *a state of development*. We observe *a state of development* in a man's faculties when a talent arises and unfolds which has been dormant in his faculties. There is also a *state of development* in the intensification of combustion, when the other dispositions of the burning substance are more and more eclipsed by the fact of combustion. A characteristic *state transformation* is also the change in consciousness when, as a result of the concentration of attention, an impression comes to the fore and becomes more and more intense in consciousness, while at the same time the other impressions disappear around it and are forced to lie dormant. Stb.

The "emergence" from behind the borderline of manifestation and the "descent" constitute the actual **state of** the material world. But the fact of arising and diving down can also take place independently of the material world, in the inner whirls of the instinctual world, which lie within the circle of the non-manifest Nature, ***within the boundary of manifestation.***

So all three kinds of formations ***exist and can exist in the not-yet-now Nature***, just as they exist in the material world.

The transformations can be perfectly "independent" of each other only in the primordial matter; but in the state of non-being ***the transformations themselves do not exist.*** But ***the union*** - the co-existence - of all three kinds of formations is necessary for the ***reality of*** things to come into being:

1. ***The fact that, when an inhibiting circumstance is removed, some formation arises in the place of the removed inhibition: dharmic formation.***
2. ***All the transformations that occur as a result of the summation and interaction of the various dharmic evolutions are: character evolutions.***
3. ***The symbols that make up the dharmic transformation, regardless of their nature, are merely the emergence, presence and actualization of a state of transformation.***

The three types of formation always ***together*** constitute all objects and phenomena in Nature.

However, the knowledge of the differences between the evolutions is extremely important in practical yoga, because yogi absolutely needs to be able to distinguish and separate the different evolutions ***in the practice of deepening.***

So let's illustrate with further examples the essence of each type of formation.

In relation to a landscape, ***a dharmic formation***, for example, when the endless sky appears above the landscape after the envelope has disappeared. Dharmic formation, when a dam bursts and the barrier is removed, and the swollen mass of water rushes down to the lower land. Dharmic formation, when, as the sun sets, the stars, etc., appear many times fainter, etc. ***Character formation***, when the earth is warmed by the sun's rays. Characteristic deformation, that the mass of water flowing on the earth flows and ripples, that is, that it generally moves, changes its position and level. It is a phenomenon that clouds move, rain falls and the land dries up. The relative position of stars in the sky is also a feature.

All migration, flow and process: character evolution. But the emergence in clouds of a readiness to discharge electricity, the appearance of lightning, the extinction of a fire extinguished by a body of water, etc., is a state of formation. But it is also a state of formation, in the view of a man looking at the sky, when, in contemplating a single star, the observer is blinded by the glow of other heavenly bodies in the distant parts of the sky.

And so on.

It is necessary for the student to recognise the three types of development in the context of the phenomena of everyday life. By distinguishing between these forms, he learns a new ***classification of*** the manifestations of Nature. And this classification, like the previous ones, is necessary in order to acquire a firm ***orientation***, later on, in the various stages of deepening.

The ability and skill to classify correctly and comprehensively must become in the blood of the disciple. For this remains the only point of reference on which he can base his judgement when, in the course of deepening, consciousness becomes more and more distant, even detached from the material world, and perfect knowledge has not yet been attained.

The disciple must always, under all circumstances, preserve his pure mind, so that he may not be entangled by any shaky paths, or misled by any mistakes, but may follow the path of yoga with clear consciousness and safety.

Security of vision is a prerequisite for immersion.

But in the process of classifying and studying these transformations, the student also realises ***that all three types of transformation are in fact unique to the observer and exist only for the observer.*** He understands that, if there were no observer, the transformations could not occur. For the very first condition of every formation and change is that ***there should be some aspect in Nature, in reference to which aspect something can really be formed.*** If there is no such aspect, then the concept of formation is meaningless! How can a formation take place where there is no aspect in terms of which the fact of formation can be determined? But the aspect is always one with the viewpoint of the observer at the moment.

Wherever this aspect is, it always belongs to the observer. It has to be in one of the chakra areas - either in the body, the mind, the subconscious, or in one of the self chakras. The whole system of chakras, on the other hand, originates ***in the individual*** and is inherent in the ***individual***. Even the ***absolute aspect*** - the perspective of the Spirit - is also at the very centre of the individual.

The disciple, if he understands correctly what yoga teaches *about the system of chakras*, can be convinced by mere logical reasoning that *no aspect of Nature is really possible outside the realm of the chakras*.

What is the outside world?

All perceptions, all sensations of the outside world and all experiences of the outside world - are in fact vortices in the *field of consciousness*. So there is no real outside-world around consciousness. All developments of the outside world are perceived, grasped, transformed into perception and placed in space as reality only by consciousness. The perceived external world therefore exists in fact only in consciousness⁽³¹⁾ just as the world of ideas, of thoughts, exists only in consciousness! (What we do not know does *not exist* for us.)

But all the functions of consciousness are nothing but *the whirl of* symbols in the realm of individual instinct - *buddhi*. These vortices, as they arise from the interrelationship of symbols at any given time, are in fact inherent in the essence of the symbols - the *samskaras*. *Consciousness itself is therefore only an appearance: a corresponding projection of certain symbolic relations - in one perspective of the world of instinct.*

Similarly: the area behind consciousness (sub-consciousness) is also the individual-self-world.

After all, is no other world like the world of buddhi. Buddhi is an unmanifested set of mere *samskaras* lying *within* the boundaries of manifestation.

The whole of man's inner and outer worlds are thus included in the set of samskaras that constitute the instinctual world!....

It follows from this statement that the manifested chakras are only *illusory areas in* reality, just as all manifestations of Nature are only *illusory manifestations*.

What we know as thoughts, objects and phenomena, etc., nothing but mere *appearances* caused by beliefs, which arise from the instinctive world.

Just as in everyday life the functioning of consciousness can fill in with images, in the field of vision, the empty field of the blind spot of the eye that sees nothing, *so it fills in*

our whole outside world with its multitude of objects. That is why we believe the external world to be constant, even though the manifestations are not continuous. Just as in our vision we do not perceive any defects in the blind spot, so we do not perceive any defects or deficiencies in our external world, although *we perceive and perceive only a very small part of the external world at any given time*, while the rest of it lacks all manifestations.

The continuity of the functioning of consciousness, on the other hand, is similarly represented as reality by the interweaving of the three evolutions of Nature. When one or the other of the formations ceases, there is no material reality, no manifested change, and therefore no *passage of time*. Then time *stops* for the consciousness, but when the transformations merge, *it resumes exactly where it left off*.

Dreamless sleep and delirium, as unconscious states, *are* merely "*substitutions of the perception (of consciousness), from the realm of consciousness*". However, the specific *world of* waking and dreaming, formed by the vortices of consciousness, as it always reflects the inner developments of the instinctual world, even if it is not in the field of consciousness, in the functions of consciousness, it *continues to develop in the instinctual world*. And if *it* is projected again and again becomes an illusory reality, it is *always projected around consciousness in accordance with the developments that have taken place in the meantime*.

All relative reality and change, through the fusion of the three forms, derive from *the samskaras of* the instinctual world. The appearance - the apparent reality - of both the outer and inner worlds of man thus derives in a sense from the individual instinctive world.

The outer and inner worlds together constitute *manifested* Nature for the individual. All this is in-created in the instinctual world. And the instinctual world is itself Nature *manifested*. So, in the end, *all Nature* is contained in the set of *samskaras* in the instinctual world!

Therefore, we must indeed observe the Samskaras, the relations of the Samskaras and the evolution of these relations - regardless of their manifestations - if we want to know Nature as she really is!

The whole system of chakras, except the Soul chakra, belongs to Nature. Whoever, therefore, wishes to know *man as a* system of chakras, must also observe and know the *samskaras*, in order to know the

man in his *entirety and essence*.

In man, the yogi thus comes to know Nature, and in Nature man!...

The three types of formation *are separated* in the stages of deepening. The material world therefore, lacking the reality of things, falls apart into its constituent elements and *becomes nothing* in the immersion. *The*

immersing merely a samskaras world of sasquatches lives in the world of. But in the Samskaras he finds the whole of Nature, the essence of Nature. He sees that Nature and man, the outer world and the inner world, *are not two different realities, but are projections of one and the same instinctive world, a semblance of common origin - the resultant.*

What is the essence of man is also the essence of the universe.

So all the inclinations and aspirations which are inherent in the essence of man must be present in the whole universe.

Indeed they are. In outer space, too, there is the innumerable tendency of individual centring, both human and cosmic, resulting in being, an increasingly prominent, densifying and embodying manifestation of space, with its vast realm and possessions. The same tendency gives rise to the atom and the solar system as to man and all living beings, creating around a single centre a separate, closed world of manifestation of existence, which essentially includes - all of Nature. A *sun, with* the planets and their moons orbiting around it: in essence, a *system of selfhood* just as it is manifested in plants, animals and man. Even gravity is nothing other than the striving towards the cosmic centre of self, the striving towards equilibrium - *the tendency* to balance, to calm, *common* to living beings and matter. We can also see from the vorticity of space - the rotary motion - that it is the root, the cause and the sustainer of all phenomena in Nature, - whether we look at the vorticity that constitutes the system of celestial bodies, the atom or the system of chakras. Where there is no rotation, no circulation, there can be no manifestation. The basic cause of the manifest world is therefore the *soul*: whether we consider the formation and arrangement of cosmic systems, or any kind or individual of objects and phenomena, or the nature of the living being - man. In every field and in every aspect: we can recognize the same principles, we can see the same principles before us!

As we study Nature, we also understand more and more the concept of "multiplication". An infinite number of rays emanate from the Absolute Centre in an infinite number of directions. Each ray: an individual. It must therefore be *infinite*

number of individuals. And each individual contains both the potentiality and even the reality of the whole system of chakras, that is, of all chakras. All those vortices, therefore, which take place in one chakra, may take place *in all the* corresponding chakras.

Each vortex can therefore exist in infinite multiplication, - either simultaneously or independently of time constraints.

Just as one cell, crystal, blade of grass, impression, or experience, etc., can be formed, so can *an infinite number of* cells, crystals, blades of grass, impressions and experiences, etc., be formed in Nature, multiplying in the material world. Just as a single sun, or a single atom, can be created, so *an infinite number of* suns and *an infinite number of* atoms, *without each of them having the essence of "separate" essence would actually be.*

But since there can be no real infinities in manifested Nature, because the "infinite" is naturally always *within* the limits of manifestation,³² manifestations - and therefore *coincident manifestations - are finite in number in the material world*, and only possibilities are infinite. There are not an infinite number of crystals and grasses, nor an infinite number of plants, animals, or men, nor even an infinite number of atoms in the material world. But within the limit of finite numbers, or countability, *there can be as many of them as there are*; either simultaneously or scattered over time!

The more we understand the concept of "multiplication", the more we see that the identical manifestations *are of the same essence*. We know, moreover, that for each individual only *himself* is the centre, only *himself is* reality, and that the other individuals, being outside him, are as much *an appearance* as all those objects and phenomena of which an impression can be made only by means of the senses and the mind. *Of the identical manifestations, therefore, only one is always real to the individual, and* the others are mere appearances, or *reflections of* the principle of multiplication: *multiple mirror images of* one and the same essence.

Where we take the individual centre is irrelevant to nature of Nature. Therefore, of the many people, however many we perceive, only that *one person is real to us who* belongs to our own centre, which is ourselves; the others are mere appearances, reflections. Of the many solar systems, too, *only that one solar system is* ever *real to us which* is our own, in which we live, from which the matter of our own world and body is directly derived; the rest are but reflections, mere multiplications of the same manifestation. And so on. *Wherever our "individual-centre" is in Nature.*

In the end, all atoms, or all solar systems, etc., ***are one, just*** the infinite number of individuals ***is one***.

Reflection is Nature's game, her magic: ***máyá. And the principle of multiplication belongs to the essence of Nature, otherwise it could not with manifestations the space of itself, the seemingly infinite material world, the outer world of the individual, the individual-outside-the-individual!***

So it is enough to deal with a single individual, a single chakra system, to know the totality of individuals, to know the whole of Nature.

The infinite possibilities of cognition therefore lie ***within us, within ourselves***, - and ***nowhere outside the reality of ourselves***

On this natural premise is built the whole system of meditation, the whole philosophy and practice of yoga.

Even within ourselves, within the chakra system, we have to find ***unity***.

Of the seven chakras, only ***one*** is real: the chakra of the Soul - ABSOLUTE.

The other chakras are a reflection of this one. Just as in all multiplication and projection, there is always, in , ***a reflection***. In this way, we can understand that in man, in the mind and in all the whirls of the mind, etc., alike: the ***Spirit is reflected. Without the Spirit acting or being changed by it!***

The reflection - the "effect" of the Spirit.

V. The respiratory control system.

The knowledge of the doctrine of the chakras and the chakras themselves offers man, among other things, a way to use and bring to fruition his knowledge *as a practical life-art* in the field of everyday life.

The secret of the art of living is the conscious control and *regulation of* the chakras' functions and vortices according to one's own goals.

But since all whirl *is breathing*, any regulation of the chakras in this sense is essentially nothing but *breath-regulation (pranayama)*.

The life-art of yoga is thus characterised by *pranayama*, and thus simply by the We can call this sector *pranayama*.

His theories have merged with the theistic elements of the ever orthodox religion in India. Its practice extends almost to infinity in minute detail, and often contains confused instructions; its doctrine is branching in many directions, and is obscured by innumerable frills and extraneous elements. Yet in it we find the original philosophy of yoga unadulterated.

However many different systems of practice have developed over time within the framework of yoga, they all have *the same* basis, all based on the understanding of the relationship between the Soul and Nature, *individual*. This time, too, we do not encounter a system of alien spirituality. But just as, for example, abstract mathematical knowledge can be used to calculate practical interest for profit, so the science of yoga can be used to achieve and enforce results and success in the material world.

Yoga is not a life art. But the art of living itself uses yoga - for its own purposes. The centre of the conception of life-art and the processes associated with it is never the Absolute Centre, but always the *self*. And their space is the *material world*.

My goals *are selfish* goals. When we sell our knowledge of cognition for such ends, we are in fact straying from the path of yoga. Nurturing the self and promoting selfhood does not lead to impersonality. In pursuing our material world goals, we are moving further and further away from the true purpose of yoga. The inward-

our ambitions are directed *outwards* instead of inwards! Yet, if we learn the practice of *pranayama*, the regulation of chakras and vortices, in the sense of ensuring at least the success of our material worldly, earthly aspirations at all times, *we necessarily learn the way of total cessation of the self*, that is, indirectly, even then *we are practicing actual yoga with pranayama*.

So not a single step is wasted, not even on the winding path reduces practical yoga to the level of selfish goals and selfish aspirations.

Where the art of living based on yoga eventually devolves into self-abandonment, we will see in the course of the description of breath control procedures. In the meantime, however, we need to familiarise ourselves with a few more specific yogic concepts - in particular the particular concepts of *idá and pingala* - in order to understand the essence of life-art procedures.

According to the Indian conception, *Ida and pingala* represent *the trajectories and vortices of* the breath flowing through the two nostrils, and can be understood as figurative *blood vessels* circulating throughout Nature. Theistic endeavour has woven around them a veritable *myth of* mystery. In all this apparent diversity, however, *there is no real contradiction*. For just as a symbol can constitute a variety of realities according to the plane of Nature on which it manifests itself, so the concepts of *idá and pingala* are different when viewed on different levels of Nature.

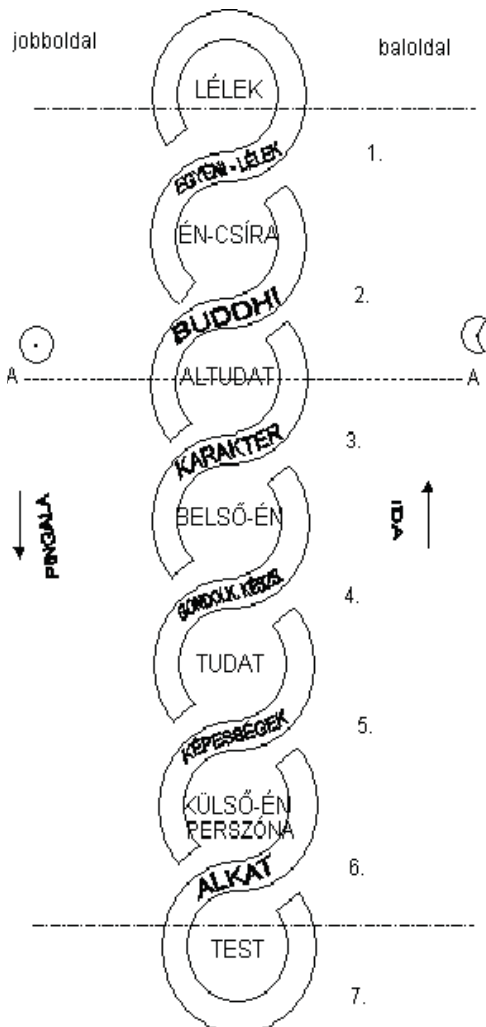
Their essence is the same in every manifestation. And the only way to explain their true nature is to elucidate their role within the chakras in the first place.

To this end, we must resort to a particular way of representing chakras. Without looking at Nature in any other way, without changing our conception or our system: merely in a practical sense, we must adopt a form of representation which expresses the order of the power relations inherent in the chakras.

In Figure 8 we have the sequence of chakras in this sense.

If we compare our diagram with Figure 7, we see that the order of the chakras is the same in both diagrams. Figure 8 also shows that each chakra (area) consists of a combination of *two or more* manifestation factors. The higher order factors are also shown in the upper part of the circle of each chakra,

and the lower factors affect the lower part of the chakras. The only exceptions are the top and bottom chakras. For neither the spaceless pointlessness of the *Soul* nor the complexity of *the body* (of element and element) need be taken into account in practice. In Fig. 8, we have marked with a dotted line - above and below - the boundary beyond which the distinction of factors is no more than philosophical. From a practical point of view, the individual soul is identical with the Spirit, and the form with the body. Therefore, the figure shows only one factor each in the upper and lower chakras. This difference, however, does not change the system of chakras. As we can see, the relationship between the individual soul and buddhi constitutes the self and the soul.



Line A-A= is the borderline of manifestation

8.ABOVE

the celestial spark, buddhi and character together form the sub-consciousness, character and thinking-skill form the inner-self, thinking-skill and ability form the consciousness, and ability and character together form the personality.

However, an important difference between the two figures is that in Figure 8 *we see* the manifestation factors *on the right and left sides of the chakras*, with *the relative superior factors on the right and the relative inferior factors on the left*. (Character, for example, is the inferior factor in the subconscious and therefore occupies *the left side of* the subconscious chakra; in the inner self, however, character is the superior factor and is therefore on the *right side of* the inner self.) The representation in Figure 8 shows that only the superior factors of the chakras are on the right side of the column of chakras, and the relative inferior factors on the left side. The equivalent factors are thus placed *next to each other on* both sides, without being disturbed by the alternation of superiority and inferiority, as in Figure 7.

When we talk about the right, we mean the set of relative superior factors. And when we talk about the left, we mean the set of relative inferior factors taken together.

With this representation, we not only bring the equivalent factors into a common denominator, but we can also express *the natural order and relationship of* the interrelationships and functions of the factors.

It is only in this representation that the chakra system is revealed in *its natural state*.

It is always the "right" that is superior and the "left" that is inferior in Nature. And since our (ordinary, human) point of view is in the material world, we always see on the "surface" that which is material, but behind the surface of phenomena, in the "background", all that is closer to the Spirit than the material world remains hidden.

Therefore, within each chakra: the higher order factor not only occupies *the right side of the* chakra, but is also in *the background, deep within* the chakra; and the lower order factor, which occupies *the left side of the chakra*, is also found in *the foreground, on the surface of the* chakra. That is, at all times:

- 1. right, background, and depth contain the superior factor,*
- 2. left, foreground, and surface, respectively, contain the inferior factor.*

Indeed, we can see this correlation by looking at our personality, our consciousness, etc. Because, for example, it is always *on the surface of* our experiential personality that we see the element of constitution - and constitution is the *subordinate* factor in personality. At the same time, however, we find that *deep down in* our personality lie the faculties which *are the superior* factor of personality! Likewise, if we examine our consciousness, for example, we find *on the surface of* our consciousness the functions of the faculties of feeling and acting (the *inferior* factor of consciousness); and *in the depths of* our consciousness we find at all times the function of the faculty of thinking (the *superior* factor of consciousness). and so on.

This relationship cannot be expressed and perceived with a diagram that shows the chakras in a plane. We would have to represent each chakra *as a sphere in* space, which is difficult because chakras *are subtle circles, areas that* do not form a real sphere in space. Any attempt to represent them would therefore only confuse the above relationship, which is otherwise - metaphorically speaking - easy to grasp.

The point to note is simply that the surface (foreground) of a chakra is equivalent to the left side of the chakra, while the depth (background) is equivalent to the right side of the chakra.

Knowing this, we can move into another area of yoga, and also shed light on the specific teachings of the breath control system.

For when this system teaches that *there is a certain pulsation on the right side and in the background of* the column of chakras, it is in fact referring to *the role and function of the higher manifestation-factors* within each chakra. On the other hand, *the pulsation on the left side and in the foreground of* the column of chakras must always be understood to refer to *the role and function of the lower factors* alone.

The two kinds of pulsations (*nadi*) are in fact nothing more than the two kinds of *pulsations* inherent in the vortices of the higher and lower factors.

The pulsation of the higher factors - *pingala* - naturally originates from the Spirit, and thus acts *from top to bottom*. The pulsation of the lower factors - *idá* - on the other hand, originates from Nature, and thus acts *from bottom to top*, along the line of chakras, along the length of the ridge formed by the chakras.

Pingala is the pulsation of the right side of the spine, *idá* the left.

The two kinds of pulsation can be understood *as* two kinds of *principles, as forces*. *Pingala* is the positive force (+), *idá* is the negative (-). *Pingala* is the force of the Sun (the centre), *idá* is the force of the Moon (matter). *Pingala*: the "infusion" of the influence of the Spirit into Nature, *idá*: the "reception" of the influence of the Spirit. *Pingala* is, symbolically, the masculine force, and *Idá* is the feminine.

Pingala: the "power" of the Spirit. *Idá*: of Nature.

Pingala's aim: to make a statement. The purpose of *Idá*: devotion.

In these two pulsations we see again the duality of Soul and Nature, but in a different light.

Neither *pingala* nor *idá* is clear with the breath itself. *Pingalá* is merely *the pulsation* that arises from the summation of certain phases of breath, which originates in the Soul and moves *outwards* towards the material world. A certain rhythm-finesse (yet breathing!), then, which is expressed in the "moving away" of the vortices from the Soul and "flowing out" towards the manifesting-world. And *Idá* is the pulsation of the opposite sense and direction, apparently emanating from the material world.

One of the two can be *dominant* in an area of Nature. Or the two *can be* mutually *exclusive*.

When *pingala* is predominant from the point of view of the individual, then in each of the seven chakras of the individual, the superior factor predominates over the inferior factor. When *Idá* prevails, the situation is reversed.

In consciousness, for example, the dominance of the thinking faculty: as in consciousness the thinking faculty is the *superior* factor, it is the dominance of *pingala*. (At the same time, in the subconsciousness the instinct world, in the inner self the character dominates, and in the personality the faculties, and so on.) If, on the other hand, the faculties of feeling and acting, or one of them, predominate in the consciousness, then, as the faculties represent the *inferior* factor in the consciousness, - the pulsation of *idá* predominates, not only in the field of consciousness, but along the whole length of the spine, in the whole system of the chakras. (Then in the subconsciousness character predominates, in the inner self the faculty of caring, and in the personality the character. Stb.)

The reader is well advised to follow each of the relationships between the manifestation factors mentioned (and to be mentioned) in Figure 8. Only in this way will he be able to get the overview he absolutely needs in both the theory and practice of yoga.

It is sufficient, therefore, to observe *a single* chakra - determining whether *pingala* or *idá* is dominant along the ridge - to know the current relationship of dominance of the higher and lower factors in *all* chakras. For this relation *can only be the same in all the chakras* at the same time.

We also know that not only the left side but *the foreground of* the chakras is always occupied by *idá*, the pulsation of the material world, and that not only the right side but *the background of the* chakras is occupied by *pingala*, pulsation of the Spirit. According, therefore, to whether the manifestations take place *in the foreground of* a chakra which we are observing, that is, if the manifestations we observe *are material*, we may conclude that *idá* prevails over the whole system of chakras. If, on the other hand, the manifestations arise from *the background of* the chakra and are of a nature *abstracted from* the material world, then we know that *pingala* is the predominant pulsation, and hence that the higher factor predominates in all chakras.

For example, if we are doing more difficult (non-mechanical) arithmetic operations, our consciousness is dominated by the function of "thinkingness", the *higher* factor of consciousness, which is clear from the fact that *pingala* is dominant. In all our chakras, therefore, the inferior factor is at the same time eclipsed! Our personality must therefore be devoid of any sub-physical manifestations corresponding to our faculties (e.g. crying, laughing, blushing, sexual reactions, etc.), while our inner self is dominated exclusively by our character, without the experiences mediated by the thinking faculty taking place around it, increasing or decreasing the predominance of our self; and so on.

And when we are immersed in a sensual pleasure, our consciousness is dominated by the function of our "feeling-acting-ability", that is, the *lower* factor of consciousness. Then the pulsation of *idá* prevails. The higher factor in all chakras is then eclipsed. In our personality, therefore, bodily manifestations take place, in our inner self our character is enveloped by experiences, and in our selfhood-skeleton our instinct world covers the individual soul, etc.

Recognizing the dominant factor in a chakra: we also recognize the dominant pulsation (*nadir*).

The aim of the art of living: to help the self to assert itself first.

In this sense, yoga teaches, in the context of the breath control system, that *pingala-nadi* is always beneficial for inhalation and *idá-nadi* is beneficial for exhalation!

So we need to observe the breath of the inner self - the momentary validation, or the ongoing sense of disability - and *regulate the appropriate (positive) pulse* to it if we are to succeed in life, by perpetuating the validation of the self in the external world.

The ability to think is the inferior factor in the inner self.

We have to learn to make the superior or inferior factor dominant in our consciousness or personality at will, according to our own ends. The dominance of the superior factor always leads to the dominance of *pingala-pulsation*, and the dominance of the inferior factor leads to the dominance of time-pulsation.

In this way, we are able to make the *pulsation* in the system of chakras *that is favourable to the self* predominate at all times, *in accordance with* the breathing phase of the self at the moment.

But it is enough to regulate the pulsation in *one* chakra, so that it is the same in *all* chakras; as the predominant pulsation can only be uniform throughout the length of the spine at all times!

In the literature on the practice of *pranayama*, one can find extremely detailed and meticulous instructions on the various actions to be performed and the procedures to be followed. In all those actions which naturally *involve exhalation (assertion)*, as well as in those states which are brought about by *the assertive tendency of* the self: the yogi practising *pranayama* must use the *time-power, the* left lower factors of each chakra, the

This possibility also exists for the body. The use of muscles and nerves in the body

domination by the domination of the superior factor of the body, and the loosening and "abandonment" of the body by the domination of the inferior factor.

to make it dominant. In contrast, in actions involving *inhalation (disability enhancement)*, and actions *requiring full attention* for success: *the pingala force*, the right-hand, higher factors of each chakra, must be made dominant.

If this constellation is "false" - that is, if the breathing is associated with the dominance of *an inappropriate* pulsation - it leads to disturbances, adverse conditions for the *self*.

So, as we can see: in exhaling, the upward pulsation (*idá*) is favourable, while in inhaling, the downward pulsation (*pingala*) is favourable, on the basis that the *direction of the breath and the pulsation should always be opposite* and thus in a sense *balance each other out*.

For example, according to the instructions of the Tantra literature, at every *validation* (exhalation), as: "in entertainment, singing, dancing, visiting dignitaries, pleasure-touring, living in the open air, walking, riding, bathing, paying homage to a master or king, eating, marrying, kissing, making love", and "in sickness, trouble, depression, or fever, etc.": the *idah-pulsation* is favourable. If, however, the relationship between breathing and pulsation *is false on* the occasions listed, this circumstance hinders assertion, more or less thwarts success and leads to premature inhalation (a feeling of diminished-valence), disturbing the existing state of assertion of the sense of self.

In consciousness, then, the faculties of feeling and acting must predominate over the faculty of thinking in the actions enumerated; in personality, the primal (bodily) functions; in the inner self, the faculty of thinking which forms experiences; in the subconscious, the character which receives experiences; and so on, so that the results of actions may properly support the assertion of the self.

Conversely, in actions associated with *in-breathing* (feelings of inferiority, disability), such as "begging, hostility, confusion and pain, performing tasks that feel difficult, engaging in overwhelming struggle and battle, etc." as well as the whole

attention-demanding actions, such as learning, reading, buying and selling, all operations connected with trade, climbing mountains, hunting, taming wild animals or elephants, fencing, racing, courting, visiting the king, taking medicine, choosing food, cultivating heavy music, using antidotes, etc."*pingala pulsation* is favourable.

All these actions require the unconditional domination of the thinking faculty over the faculties in the mind, so that the action can be truly effective and successful. In the inner self the character must predominate, in the personality the faculties, in the subconscious the instincts, and so on.

Because if the pulse *is false*, it will thwart success and lead to inhalation (failure). Reading, learning, successful business, etc., cannot really be done if the mind is dominated by the feeling and acting faculties alone, and the thinking faculty is dormant and resting in the background. For then the faculties are also relegated to the background in the personality, the character to the inner self, and the instincts of man remain equally hidden in the subconscious, without the manifestations necessary for action.

The exhaling and inhaling of the self is a continuous process throughout life and it makes every moment of our lives distinctive with its influence. If we leave it to fate to adapt these pulsations, they will lead to successes at times and failures at others in life. If, however, we adjust the relationship of the factors of the chakras, and consequently the appropriate pulsations, so that they are always conducive to the assertion of our self, we eliminate from our life failures, even the possibility of failures, and at the same time we ensure the constant assertion - *the exhalation* - of our self, thus suspending the alternation of exhalation and inhalation and creating a state of rest for our self.

This is the practical purpose of the art of living.

And all the calming of the breath: *yoga*.

So when the disciple learns to consciously influence the pulsations the chakras at all times for his own ends, *he is* in fact *practicing yoga*.

Although it seems that too much space has been devoted to the life-art processes in the context of mystical yoga, this is the only way to understand the nature of the pulsations and all that follows from their context. And without this knowledge, we cannot shed light on the *most important* power relation of the chakras for yoga: the indifferent state of *susumna*.

To summarize what has been said so far, we can conclude that, in general, for actions that have a longer lasting effect and ensure a *calm* state of mind, the predominance of *time-pulsation* prevails, while for actions that require *a sudden* decision and do not calm the mood at the moment, the predominance of *pingala-pulsation* is favourable to the self, in the system of chakras. Only in this way can the heightened experience of the sense of self be achieved, only in this way is an *enhanced life* possible.

It is possible, however, that the two types of pulsation prevail in rapid alternation in the chakras, or that both exist simultaneously and thus more or less *cancel* each other *out*.

When yoga refers to the doctrine of harmonizing the momentary pulsation and breath as the doctrine of *svara* (sound), this definition inevitably brings to mind a term used in modern radio technology. There is, indeed, a conceptual affinity between, on the one hand, *the alignment* of the electrical circuits and, on the other hand, *the alignment of* the circuits of the chakras and their internal vortices (vibrations). Any alignment of vortical systems on all planes of Nature can be called - clearly - *attunement*.

The state of indifference: the state of *susumna*.

This, in its relation to action, is the greatest "danger" for the self; then all the success it desires is wasted, since instead of the increased experience of self-consciousness, *the opposite occurs*: indifference momentarily eliminates the self; and if there is no *self* to enjoy success, the concept of success becomes illusory: *it has no place or right to exist in Nature*. In a state of indifference, all aspirations that have sprung from the self lose their meaning and purpose. The life-art branch of yoga must therefore regard indifference as the real *danger of* the self.

Susumna - which is not pulsation, but only emptiness, a neutral state - is represented by the vertical *axis of* the column of chakras in Figure 8. It is a line belonging neither to the right nor to the left, which has neither positive nor negative character, which touches neither the foreground nor the background, which points neither up nor down, and which is the axis of *the empty and indifferent state of the* chakras.

According to the tantra literature, in the existence of *sushumna*: "all blessings and all curses, all good and bad actions are ineffective and fail, *only yoga*

can be exercised effectively." As yoga - in essence - seeks to neutralize and eliminate all action anyway.

So the state which is most unfavourable to the self is the *only favourable state* of the path of yoga.

Here the art of living bends over into the yoga space. No effort, no step taken by the disciple to master breath control is in vain, no matter how selfish the motive. For by the power of learning to make the right pulsations predominate in his chakras at all times at will, he has also learned *to neutralize* them. He had taken a giant step forward on the path of yoga, even if he did not wish to make such progress. For by achieving the state of indifference, he removed the fundamental obstacle to direct cognition, to turning inward and to progress - the self - and achieved in its place *silence* - in all its chakras.

He did not find the borderline between wakefulness and sleep, but between the two kinds of pulsation! In another way - perhaps an easier way - he achieved the same thing as the yogi who practised inward turning, who achieved the "third state" on the borderline between waking and dreaming.

Because *susumna* - also known as *madhyamarga* (middle-way, middle-line) - is in fact nothing more than the *third state*!

Whenever the existing dominion of one pulsation is replaced by the dominion of another, the *transition* is always realized *in the form of a sushumna*, for a short time, at least momentarily. As harmful as this *transition* is for the art of living, it is as important and necessary for the path of yoga, for the field of yoga. All the disciple has to do is to strive to retain and *maintain it* if he or she is to attain enlightenment and the possibilities of deepening: limitless knowledge and the power that comes with it.

Because by neutralizing *the throbbings*, the yogi not only dampens the turbulence in one chakra or another, but in *all the chakras at once*. For the pulsations that exist are at all times the same in all chakras.

The yogi who calms his body, quiets his mind, and then tries to quiet his subconscious, with painstaking effort, *one after another*, adjusts his chakras to a state of neutrality. The anchoring of the transition between the pulsations *idá and pingala* (i.e. the realisation of *susumna* through breath control), on the other hand, *provides a way of simultaneously and universally neutralising the*

man the whole system of chakras.

And the neutralized chakra system enables the liberation of consciousness from Nature, the ascent to the Absolute Center.

The essence of breath control as a method is therefore really the same as that of turning inward, that is, it is nothing other than the **removal of obstacles** - to the light of the Spirit.

Obstacles: *idá and pingalá* the existence and predominance of the two kinds of pulsations, the manifestation of the surface as well as the background of the chakras, the competition, whirl and domination of inferior and superior factors, etc., in the field of **the chakras**. As long as these obstacles persist, the chakras are: **full**. Because of their saturation, there is no space, no free field for the full unfolding of absolute cognition - of clarity. But in the reign of *Sushumna's* indifferent state, the chakras are considered **empty**. And their emptiness does not prevent the unrestricted influx of light into the area of the chakras.

We know that the light of the Spirit can never be "forced" to flow into Nature. However, if there are no obstacles in its way, this infusion is "made possible" - and can be realized in its fullness.

But the infusion of light into the individual chakras is always clear with the rise of consciousness, both in the orderly field of yoga and in the serpentine and long path of natural development. Yoga only accelerates and brings to fulfillment the process that is taking place in Nature throughout the whole course of evolution.

At the nadir of the evolutionary journey - **the beginning of** evolution, in our human understanding - consciousness resides only **in matter, in the** material body. The consciousness of the mineral world does not yet rise above the plane of minerals - the fourth circle of Nature. Just as the self-consciousness of the single-celled being is only a bodily self-consciousness, even if it is more differentiated than the mineral self-consciousness. In the vegetable world we see the first traces of the unfolding of personality. The consciousness of the lower **animal** already rises into the realm of **personality**. But when the manifesting individual, in the course of rebirths, reaches the level of the higher animal, his consciousness gradually passes from the realm of personality into the realm of **consciousness**. will take off for. And **man's consciousness** has risen not only to the level of consciousness of consciousness, but to the level of **inner self**.

We are seeing the same rise across **humanity** as a whole. The self-consciousness of primitive man, too, was at first merely bodily-consciousness, followed by the

from body to personality, from personality to consciousness and, over thousands of years, from consciousness to inner self. Even within the circle of humanity as we know it today, we can distinguish the various stages, from the animal man, through the savage tribes and peoples, to the type of man at the highest level of intellectuality.

But the same ascent takes place in every single human life, repeated in an analogous way in all our lives. The child, the human egg, too, evolves first into a single-celled being, then into a multicellular being, and, passing through successive animal stages, becomes a born infant, then a child, a youth, and an adult. Its consciousness begins to rise to the level of personality at birth. In his first experiences he can only distinguish his living body from his environment; by the age of two or three he can distinguish between his own personality and his body. He usually speaks of himself, his personality, in the "third" person, and only realises his self, his self-consciousness in his personality, when his consciousness has already filled the whole of his personality and is slowly rising to the level of consciousness. Then, at puberty, and possibly even later, *he becomes directly aware of his inner self, as a sign that his self-consciousness has risen to the chakra of the inner self.*

It is usually with this *inner self-development* that the normal rise of consciousness ends, in the course of a human life.

But the rise itself can never be represented by a straight line. *For the chakras are filled at all times by the manifestations of the individual manifestation-factors, in continuous alternation. And consciousness can only continue to rise between them, adapting and adapting itself to their position, from one chakra to another,* seeking its way through countless obstacles, in so far as its rise is made possible by this individual development.

The consciousness which is conscious in the body of the factor of constitution must follow the factor of *constitution* when it rises into personality. So it bends, it turns *from the right side of one chakra to the left side of the other chakra.* The self-consciousness which is conscious of the faculty factor in the personality, in turn, follows the *faculty factor in* its ascent to the chakra of consciousness. Again, it turns from the right side of one chakra to the left side of the other. And in the field of consciousness, the consciousness realised on the thinking-ability factor follows the *thinking-ability* factor in ascending to the inner-self chakra. The path of its ascent (see Figure 8) can thus be traced in the system of chakras by a serpentine line that winds back and forth.

Since the rise of consciousness begins *from the front* in each life and always starts from the *lowest* chakra, we see that the essence of consciousness - the "fire" - is actually *located in the lowest circle of the chakra spine and "snakes" from there.*

up" to the upper chakras of the spine, if there is room to rise. It is therefore fully dormant in the lowest chakra, and only snakes up from it to the extent that the obstacles removed from its path allow it to move.

The fire of consciousness - *like a coiled snake resting at the lower end of the spine*. Facilitating its ascent and extending *it along the entire length of the spine*: the true task of yoga.

The fire and "power" of consciousness: *kundalini*.

Taken together, it is the most mysterious force in Nature; an active force, incomprehensible even to direct cognition, the essence of which is *the direct infusion of the enlightenment of the Soul into the circles of Nature*. In it is rooted omniscience and omnipotence. It is the source of existence, of development, of the realization of the self and reality, and of the

This is the common force of yoga-immersion. The great HE that created, sustains and can also eliminate and destroy Nature.

Kundali: the snake of cognition, the serpent of consciousness, which only yoga can awaken fully, in its full and complete nature.

In the consciousness of each manifestation factor and the individual chakras they form, we see the ascension of *kundali* - from gross matter, to Spirit!

Allowing **Kundali** to take off: the practical goal of yoga.

Kundalin= ringed, ringed; snake

The singular singular form of the word *is kundali*.

In breath control, when it is no longer an art of living and no longer a means to the self-fulfilment of the self, we see *the most powerful tool of yoga*. For when the two kinds of pulsation are shifted to the middle line of the *susum*

- as a final result of breath-control, then all obstacles in the way of *kundali* are removed, then consciousness can rise up the whole length of the spine without any stretching of the line of indifference, - freely straightened, "like a snake stiffened into a stick when struck". Then *all chakras can become conscious*. Not only the inner-

to the limits of the self, but also beyond, becoming conscious the subconscious, the self-soul, and even the individual-soul.

And this is clear from the deepest state of reflection.

Whether one eliminates the various pulsations that stand in the way of *kundali* through inward absorption or breath control, one is practising yoga and arriving at the same goal.

In the "soaring fire" of consciousness - in the taking off of *kundali* - lies *all the potential for* the knowledge of Nature. But in it also lies, through the same, *the reality of* manifested Nature, and the apparent *permanence of* the material world over a long, long series of rebirths.

That the "natural" effect of mere habituation

Hathayogapradipika, III, 11-12.

laws" also exist for celestial bodies and the elements of the mineral world, we find an explanation in the fact that the very first experiences do not originate in the living cell, but in the very first material manifestations, that is, in the elementary atomic world. The lowest bodily consciousness is already present and unfolds in the atom, allowing the first "experiences" to form and the accumulation of "memories" in the individual instinctive world, which have become latent, forming the most elementary "beliefs" of existence. Every rise of consciousness thus leads to an expansion of experience, to a continuous expansion of the still simple set of dispositions, memories and instincts. The world of instincts that creates a mineral already unites the worlds of instincts belonging to the atoms of the mineral molecule, while the self-consciousness of a chemical body is only the *most primitive bodily self-consciousness*. The actual *bodily consciousness* begins to unfold through the crystal, at the lowest stage of the organism's development, and so on through the cell and its interconnected system of cells...

But as the *serpent of* consciousness, coiled up, slumbers in its entirety at the bottom of the lowest chakra, even when consciousness is only in the slightest degree elevated, *the lowest living being - and even dead matter - is in fact a partaker of omniscience and omnipotence, but can only realize at any time as much of it as corresponds to its own degree of development.*

A single-celled creature, or any animal - as a living manifestation - is just as

is the earthly (gross material world) manifestation of *all those* individual manifestation-factors - i.e. *a whole chakra-system* - as man. Where the function of a factor in the material world is not yet conscious, it is natural, *instinctive; it manifests itself in the finality which leads in the direction of self-development, of self-development*. The system of the chakras - the backbone - is in fact *always whole*, and includes the whole of Nature.

That's why even dead matter behaves *as if it knows* what to do when it is hit by various external influences. This is why it is possible for ameoba to avoid obstacles in its path, recognise its food, etc., *as if it were thinking*. This is why we may discover in the behaviour of an inferior animal influences *on its character*, and why ordinary people may have intuitive intuitions and insights, as if they could apply their *buddhi* judgement, their superior knowledge, to their lives. Whereas in dead matter even the *body* is not conscious, the consciousness of the amoeba has not even risen to the level of *personality*, the *inner self* of the lower animal is still latent, and the average man cannot yet become conscious of *his subconscious*. Their manifestations are therefore merely *instinctive*.

The consciousness of each factor, each chakra, is the consciousness - the gradual *increase in the power of the* kundalini.

Self-consciousness rises in accordance with natural development, through rebirths. The consciousness of the lower animal is still at a low level, while that of the more advanced animal is at a higher level. The consciousness of man generally dwells above the realm of *consciousness*: but it never rises above the level of the *inner self*, without the practice of yoga or mysticism. For *kundali*, the serpent-power of consciousness, unless its obstacles are removed, cannot raise its head higher than the stage of human development will allow.

Without the individual removal of the obstacles to introversion, our consciousness cannot yet penetrate into the realm of the subconscious and the self-self, as the general evolution of humanity has so far only reached the consciousness of the inner self.

Although the continuity of development *should* lead in time to the consciousness higher and higher, it will eventually reach the level of the subconscious and the self-conscious-self,

- all of this lies today in the gloom of unimaginable time horizons, in an almost unattainable distant future, both for humanity and for life on earth.

But yoga can shorten the path of progress, awaken the *kundali forces* - providing a way to "straighten up" the whole system of chakras - and thus raise consciousness to the level of the Soul.

Whether the yogi follows pathinward-turning or the path of

pranayama. The path of yoga: progress itself.

No matter which branch of yoga the student chooses and practices. *The goal is always the same.*

However, it is clear that the yogi must be familiar with both *the doctrine of symbols* (the *samskaras* that manifest in realities and those that do not) and the *system of chakras*. For without this knowledge he cannot indeed correctly orient himself in Nature, cannot attain to the highest degree of discernment, and cannot be completely free from the illusion of Nature.

With this knowledge, however, he can: recognise the system of chakras on *all* levels of Nature, recognise the transformations of *idas* and *pingalas*, recognise all the forms and variant manifestations of chakras and pulsations, both in the realm of manifest Nature and in the material world, - just as he can survey all the possible manifestations and transformations of a symbol in Nature.

Just as the yogi recognizes the symbol of the Soul in sound-impression, hearing, expressiveness and space, or the symbol of primordial matter in tactile-impression, touch, grasping-ability and air, etc., *so he sees the essence at all times in all the most varied manifestations of chakras and pulsations.*

Breathing through the right nostril is just as *pingal* for the yogi as breathing through the right nostril.
expresses the pulsation of the

See table on page 35, rows 5 to 4.

is connected with the right side of the body, just as breathing through the left nostril always involves the essence of *time-pulsation*. But he also sees the *yogic* pulsation of *idá and pingala* in the nervous and blood-vascular systems. The body is also a pulsating set of vortices - rhythms and vibrations. The right and the left, the depth of the background and the surface: all express *pingala and idá*.

If we observe the overlapping curves of manifestation factors in Figure 8, we see that we can distinguish 6 such curves (6 factors) in the system. Furthermore, as we have seen for symbols , that is five basic symbols

contains the essence of all five symbols, we must know that in the same way: each of the six manifestation factors contains the essence of ***all six factors***. Each one of these 6x6 figures can be associated with ***thousands*** (i.e. countless) of vortices in the chakra field. And since all of the pulsations associated with the vortices can exist on the right as well as on the left, we can ultimately distinguish "72,000" variations of pulsations - ***idas and pingalas***.

All this is also manifested in the human body.

All pulsations involve vortices, and all vortices are associated with a pulsation in Nature. Whether material or abstract.

So when it comes to ***idas and pingalas - and even susumna***

$$6 \times 6 \times 1000 \times 2 = 72.000$$

- is called a "path, vein, or channel of sap" in yoga literature, it is in fact only referring to ***the essence*** that resides in the corresponding pulsations - or their state of indifference.

If we know the essence of these concepts, we can understand all their manifestations.

After all, chakras can also be found in the human body. ***Analogies*** exist on all planes of Nature! Yoga teaches that in the living organism the lowest chakra is located at the lower end of the spinal column, and the others are located in turn at the level of the groin and navel, the heart-axis, the cervical recess, the nasal cavity and finally the top of the head. For example, the personality is related to the intestinal system at the level of the groin, the inner self to the circulatory system at the level of the heart, and the inner self to the respiratory system at the level of the nasal cavity. The chakras of consciousness and subconsciousness must naturally be situated ***between*** the chakras of the self; the chakra of the Soul must be ***above the brain***, i.e. at the "head-height".... But since symbols are the actual realities in Nature, ***we must regard*** the "physical" system of chakras as being as real as their actuality.

We can understand therefore, that the yoga practice so prescribe the spinal column ***upright*** during the immersion process to ensure that the

For context see Volume I, page 224.

arrow-straight path of the rise of consciousness in the axis of the chakras. For any bending or distortion of this axis would equally be an obstacle to the ascent of *kundali*. And the obstacles in Nature must be removed one by one.

At the point where consciousness, having ascended the boundary of *idá and pingala*, reaches *the boundary of manifestation* at the height of subconsciousness: *initiation* lies. When the disciple's consciousness therefore reaches this height, this point, the disciple becomes *a yogi who can see into the depths of Nature*.

It is at this point that the real immersion begins.

That is, in the power of *the susumna*, on the central axis of the chakras. See Figure 8.

VI. The practice of immersion

The path of *raja yoga* - royal yoga - is through contemplation.

From the point of view of *raja yoga*, then, breath control is a simple tool, a preparatory procedure - the fourth stage of yoga - whose aim is not at all to ensure permanent prevalence, but only to remove obstacles yoga, from the path of realisation of deepening. All self-interest and the practice of the art of living that flows from it would only hinder *the Rajya yogi* in the attainment of his goal. The yogi must know that if he does not strive for any great success, he is acting out of self-interest, and therefore *wrongly*, but is merely trying to improve his lot, to keep away evil and harm, to prevent any loss that may come to him in the outside world. The *Rajah-yogi*, therefore, even in this sense, never uses his knowledge and skill in yoga. For him, breath control is not a means to life, but on the contrary, it is a means to *the cessation of* being-bound.

It seeks and finds indifference on the borderline of the two pulsations. And since indifference is not a boredom of life, the *Rajah-yogi welcomes whatever he finds*, whether good or bad, whether it affects his relationship with the outside world in a positive way or in a negative way. In all his endeavours, he seeks only to raise the *kundalini power-party* - the 'fire and force' of his consciousness - higher and higher above the realm of his consciousness and inner self. As long as he is awake, he tries to adapt himself to the waking world, and when he is asleep, to the dream world. In the practice of turning inward, however, on the borderline between waking and dreaming, *he leaves both worlds behind*, realizing *the emergence of* his consciousness from the sphere of all manifestations of Nature.

When his ascending consciousness leaves the realm of consciousness, he ceases to have any connection with his senses or his faculties of feeling and acting. Thus, he attains and realizes the fifth stage of yoga (*pratyahara*). His consciousness, however, which is on the level of the inner self, still retains its connection with the thinking faculty, since the thinking faculty is a factor not only of consciousness but also of the chakra of the inner self. The link with the thinking-skill is broken only when the ascending consciousness leaves the chakra of the inner self.

In the first phase of immersion, *four steps are needed* to achieve self-awareness

detach itself from the thinking-ability, on the other hand, become independent of the character factor, and thus settle down at the centre of the subconscious - at the boundary of manifestation - in its axis of the *susumna*. The first step is the realization of concentrated thinking, independent of the manifestations of the faculties (*a*). The second is the elimination of this thinking (*b*). The character then manifests itself only in the field of the subconscious; in this way, however, it still produces the combinations of purely abstract concepts which still initiate abstract thinking in the thinking faculty (*c*). The final step is the elimination of this abstract thinking (*d*), which is also evident in the complete neutralization of the character as a factor.

This is how immersion raises consciousness: to the limit of manifestation. By realizing the same elevation of *the kundali-power* that mere breath-control can accomplish, or rather *enable*, in the realm of the mind.

The essential difference between the results of the two procedures is that the first stage of contemplation - *dharana* - by initially concentrating thought, *fixing* the mind in a certain *fixed* direction, *gives direction to* the subtle experiences that take place during contemplation, while mere breath-control, by merely neutralizing the pulsations of *idá and pingala*, raises consciousness to the actually "disordered" areas of the mind. Thus, while *dharana* - the first stage of actual contemplation - always leads to a *certain order of* subtle inner *cognition, consciousness raised by* mere breath control - on the midline of *idá and pingala* - may only reach *a state of dreamless deep sleep*.

Dreamless *deep sleep* is also the *third state (susupti)* on the borderline between wakefulness and sleep: just like the state to which the practice of *dharana* leads. *In the disordered* mind, however, which is not prepared by the first stage of contemplation, there may arise an *infinite* and almost *scattered* cognition which the conscious mind, when it descends back into the realm of consciousness *cannot* even *trace* and carry over into consciousness. In such a case, the "third state" (*along the line of susumna*) *to be a state of dreamless sleep*, from a human point of view.

In fact, dreamless deep sleep is also the highest state of mind. *But the highest actual cognition can only be brought about by the right practice of turning inward or deepening!* For the regulation of breathing can indeed bring about the ascent of consciousness in the axis of the chakras, but the unfolding of *perfect cognition*, as well as *the transcending cognition of* Nature, etc., can never come about without the prior realization of deepening!

We will see that the path of royal yoga must indeed lead through the stages of *deepening* - to the ultimate stage of cognition - *to absolute knowledge*.

The practical technique of immersion has already been described in Chapter XI of the first volume of this work and in Chapter XIV of the second volume. However, for the actual realization of the three stages of deepening, it is not enough to have knowledge of these purely technical aspects, but it is also absolutely necessary to have a thorough knowledge of the three types of transformation (*parinama*), understanding that it is these transformations that characterize the different states and stages of deepening. Otherwise, we would never be able to navigate between experiences that are totally alien to the down-to-earth man, we would not recognise them, and above all we would have nothing to rely on to keep consciousness safely at the unusually high level of that we have reached.

The three types of evolution have only recently been described in relation to the Cross-section of Nature. No attempt to turn inward can lead to actual immersion until we understand and consider the relationship of these three types of formation to the three stages of immersion. All the instructions which we have hitherto given, or which the literature of yoga generally gives us for the practice of contemplation, will only become useful and complete when we supplement them with our practical knowledge of the three transformations.

We have to realize that the state of *dharana* is characterized by *dharmic transformation*, *dhyana* is characterized by *character transformation*, and *samadhi*, the state of actual *contemplation*, is characterized by *state transformation*!

The easiest way to illustrate this is to give practical examples of the context and the immersion itself.

Assuming that the disciple has already practised and realised the first five stages of yoga in his life - the five stages of observing the prohibitions, the requirements, the correct sitting, the breath control and the detachment of the senses (the faculties) from the outside world - we can now begin to describe the disciple's experience of the first stage of the *dharana*, the first phase of the meditation, which he tries to realise in his mind. Suppose, for this purpose, he sits on the ground with his legs crossed and tucked under him, his spine straightened, his back against a tree trunk, his two hands resting on his knees, calming his body and breath. His gaze rests, eye to eye, on the rough bark of the tree opposite. He wishes to choose a quite insignificant, ordinary object as the subject of his contemplation. He thinks of the bark which he sees before him, and then, as soon as he

notices a caterpillar crawling up a tree, focuses all his attention and thoughts on the caterpillar. For the moment he observes its colour, its movement, its shape, in other words everything he can see and experience about it, then he closes his eyes and conjures up the image of the caterpillar in his imagination, so vividly and so clearly that he can actually feel and touch the softness of its body, which is to be rolled up, and he does not only perceive it by visual impressions. He does not allow a single thought to arise in his mind which does not relate to the caterpillar. He looks at it closely, takes it in the palm of his hand and turns it around in front of him, - *in thought*. He forgets everything else, as if the caterpillar were the only reality, the only object in the outside world that can be perceived and experienced. All the impressions that arise in his mind conjure up the caterpillar before his senses, so perfectly and with such vividness that the variegated, slowly moving soft body slowly fills the whole world of his consciousness. All his impressions live in the caterpillar, all his thoughts in the caterpillar and return to it. Words accompany his thoughts, just as all one's experiences in the objective external world are usually underlaid by inner, soundless speech. But in reality he neither perceives nor acts; his faculties are independent of the external world and slumber indifferently in the depths of his consciousness; what he sees and what he feels are mere thoughts - *an independent function of the thinking faculty* - unconnected with his bodily organs. It is a concentrated thought, which carefully preserves its definite direction, silencing and forcing back, at the very moment of its emergence, all instincts, memories and inclinations which might deviate from this direction. There is no other manifestation for him but *that of the caterpillar* caught in the focus of his gaze. He allows it to unfold until the vividness of his thoughts increases, until he more and more fully experiences the caterpillar's vision. Then, at the climax, with sudden determination, he silences his thoughts, quiets his whole consciousness. No word, no impression, now recalls to him what he had been dealing with. Not a single memory, not a single inclination, emerges from the depths of his consciousness, from the limits of manifestation, to take shape as thought, as change. Yet in the silence, *the fact of* the caterpillar reigns, elusive. Without being able to become thought, it shines as a symbol in the space *behind* consciousness. This is only the subtle *sense of* the caterpillar-thought, which persists in the world of symbols even when it cannot take hold of the impression-units of consciousness. However, since this spontaneously blossoming "sense" always encompasses and conceals a multiplicity of abstract concepts, certain *combinations* are again created within the circle of abstract concepts, by virtue of the function of the not yet perfectly indifferent character. They more or less involve the thinking faculty, and abstract thinking gradually develops. The pupil thinks of the caterpillar again, but without having any objective thoughts. It is only in connection with the abstract concept of the 'caterpillar' that other abstract concepts arise in his mind, and these are always in the right, original direction. Whatever does not belong to the concept of the caterpillar cannot become a thought this time either. Words can also be

accompany his thinking, or else abstract thinking takes place in his mind without words, in the form of "intuitive" feelings and insights. The function of his character is then manifested only in the simple combination of concepts, neither desires nor aversions are now aroused, which could be expressed in the thoughts, in the fact of the interconnection of thoughts, as before, in the course of objective thought. As the factor of character is then only expressed in the subconscious and not in the inner self. Yet so long as the thinking persists, so long does the function of character persist, so long can character not become a perfectly indifferent factor. The disciple therefore also eliminates his abstract thinking, again and now completely silencing not only his thinking faculty but also his character, realizing in his whole mind the state of the elimination of manifestations.

In this silence, all the symbols that had sustained thought had disappeared. In the absence of their manifestations, the mental connections have also disappeared: the connection between instinct and character, between character and the ability to think, and between the latter and the faculties of feeling and acting. The orientation of the mind, was initially determined by the unidirectional concentration of thought, was *fixed*, as there were no more influencing factors left to disturb, convert or influence it.

Just as on a still summer night, at the moment when the clouds are completely dispersed, the stars shine in their place in the sky, so the immense world of the *Samskaras* unfolds in contemplation, when the symbols of thought, the *Samskaras* that sustain and nourish thought, disappear from the space of contemplation. And what arises in their place can only arise in the sense of the mind's attitude, *from the fixed direction of* contemplation, as the original direction of contemplation has not changed.

This unfolding state of mental fixity and inner cognition, which arises as a result of the elimination of thought and mental associations, is the state of *dharana*.

And any transformation that naturally comes to the fore and takes its place when the hindering, impeding circumstances are removed is, as we know, *a dharmic transformation*.

Thus, the disciple recognizes from the fact of the dharmic transformation that takes place in the circle of symbols that he has indeed attained and realized the state of dharana in his mind. He realizes it from the fact that in place of the symbols which had given rise to and sustained thought, *the world of samskaras, created by his Natural Order, is revealed* in his inner vision. Similarly, the natural

as when, from behind the clouds, the hitherto hidden, invisible starry world of the sky appears.

At the moment of the emergence of Dharana, the veil of the material world falls away from the Samskaras' being.

The cloud is dispersed - the cloud of manifestations - and what emerges behind it is the pure reality of symbols. It is the world of **direct knowledge**, in which there is no more thought, no more logic, no more causality, no more manifestation in the material world.

If **all** individual directions of contemplation were then absent, this state would contain such a vast and immeasurable knowledge that the consciousness, not being able to receive it all at once, could only regard it as a mere **void, an emptiness**.

And if the approach did not have **a definite direction**, it would wander off into the infinite realm of samskaras, and would naturally diverge from the subject it was originally concerned with.

However, if focused thinking has initially fixed the mind's attitude, then the direction of the view will remain and will necessarily remain the same as it was!

Therefore, out of the infinite world of symbols, the group of symbols **that make up the caterpillar** is revealed to the disciple in his **dharana** state. Even so, the samskara-cluster, the samskara-weaving, which now becomes a direct experience for him, in its individual details, is immense, immense in its vastness. One by one, smaller and larger swarms of symbols come into the focus of his vision, and within them: the various symbols. The symbol of the caterpillar and its associated characteristics: the caterpillar body, the caterpillar head, the mouth, the symbol of moisture and saliva, the symbol of the thread, the cocoon, the symbol of the inner transformation and the butterfly being, with the symbols of the butterfly's shape, colours and all its characteristics: the wing, flight, nuptials, fertilisation, oviposition and the symbol of the egg, etc., the ovum, which again includes the caterpillar, the butterfly and all the symbols of the characteristics, **and so on**. The experience of all the symbols brings with it direct knowledge. The whole instinct of the caterpillar is revealed to the disciple. All the instincts, all the memories, and in them all the **experiences** which the caterpillar has ever acquired in successive lives, are revealed. All the samskaras of the instinctual world are swirling, flowing. One follows the other, all those with which it is in contact, with which it is interwoven, to which it is connected. Nowhere is there an end to the series, to the flow, there are always

connecting symbols, ever newer and newer samskaras are lined up one after the other, as the whole web of instinct swirls and swirls. There is no fulcrum and no constant direction. There is only a flow that emerges from within itself and moves on - from infinity to infinity.

One after the other, the symbols run through the focal point of the vision. In a calm and undisturbed flow, no longer influenced by the character factor, the imagination, the ego. It has nothing to do with the concept of time. The yogi who observes the flow of samskaras: lives in the eternal present.

The deepening of his contemplation then reached the point of continuous cognitive observation -
the state of *the dhyana*.

But as there are no reference points, no boundaries and no measures among the observed samskaras, - there is nothing to compare his approach with. He can therefore only recognize that he has reached the state of *dhyana* by a circuitous route; precisely from the fact that the symbols pass through his field of vision one after the other, unstoppable, in a continuous *sequence*. And the sequence, the succession, as we know, is expressed by the formation of character. ***It is character-formation alone, therefore, that characterises the state of dhyana!***

Only by knowing and recognizing this interrelation can the yogi retain his perceptive faculty in the process of observing and experiencing the symbol-flow.

Otherwise, it really has nothing to rely on, it does not and cannot have any overview of the world of symbols. For he lives in the eternal present, which is clear in his *happiness*, but also in his *self-absorption*. In the state of *Dhyana*, only symbols are reality for him. ***He is unaware of his self, nor even of his individuality.*** Immersed in the bliss of the eternal present, in the ever-changing cognitions, always dissolved in the cognition that is the *present*, always living in the reality of the symbol that is becoming present. ***It does not remember*** symbols that have already disappeared. ***Nor can they remember***, since all remembering should be related to *the past*; the state of *dhyana* is only the *present*. He does not see what is *in front of* the symbols and what is *behind them*. He is even aware, therefore, that ***he has found*** the instinctive world of the caterpillar actually ***within his own individual instinctive world!***

As his vision is fixed on a single direction, he cannot really look across a coherent, whole range of symbols.

It cannot thus recognize the fact that every symbol observed actually belongs to *its own individual instinct*. He does not experience his whole instinctive world, but only its single, continuous samskara flow.

However, the insight he has gained in the experience of symbols is - for its kind - *perfect*. This cognition is quite different from all other kinds of cognition. For its purpose, its meaning and its objects are different from those of cognition in consciousness, whether in waking or dreaming.

If the disciple were awake, he could not, for example, observe all sides of the caterpillar at the same time, experience both the outside and the inside, have the caterpillar's particular experience, and never observe the reflection of the outside world in the caterpillar's vision, etc. But all this is possible, even natural, in the state of *dhyana*, in the course of direct experience of symbolic realities, which is independent of the concept of material *space*. If the disciple were awake, *he would have to wait* to see what the caterpillar evolves into in order to observe its changes, its transformation. He could not experience the butterfly until the caterpillar had transformed into it, but when he could see the butterfly in front of him, he could only experience the butterfly without the presence of the caterpillar. In the state of *dhyana*, however, regardless of the concept of *time*, he can experience the reality of the caterpillar and the butterfly *simultaneously*. It is as if he is looking at the caterpillar from the inside: from the instinctive world that generates all the manifestations of the caterpillar, which thus contains the essence of all the caterpillar's manifestations, actual and potential.

And even if he were to see the caterpillar in a dream, only the same impression-elements would be composed in his consciousness - creating the dream caterpillar as an observable object - which impression-elements represent the apparent reality of the caterpillar to his conscious vision during waking life. For dream perceptions take place in consciousness, just like waking perceptions. Just as all *inference* takes place in consciousness, and just as only the function of consciousness can take cognizance of experiences heard and read, that is, *of the testimony of* others.

Direct cognition, on the other hand, in the state of *dhyana*, is quite different from cognition and knowledge, whether acquired through material experience, inference or testimony.

However, the realization of the *dhyana* approach - direct cognition - is, for this very reason, an extremely difficult task, even for the experienced disciple.

For if the disciple does not cultivate in his mind the determination which, on the one hand.

on the one hand, ***to reach*** the borderline of manifestation, and on the other hand, ***to remain*** on the borderline for a longer period of time, and, if you do not realize in yourself - at least for the moment - total ***desirelessness, the tendencies expressed in habit and desire will remain active in the depths of your mind!*** So even if he ceases his manifested thinking, a state of ***dhyana*** cannot arise in its place, but ***the subtle functions of his mind continue to take place***, which, having slipped out of the control of consciousness, can no longer be restrained or eliminated. These functions, after the cessation of thought, take their own particular course, more and more vortices are added to them, and finally they take with them the impression units of consciousness and create ***dream-events*** in the mind. In this way they create the dream world outside and at the same time force the consciousness to drift away from the boundary of manifestation towards the centre of gravity of ***this dream world***. Instead of a state of ***dhyana***, a state of sleep is thus created in the mind. And sleep never leads to direct cognition, but only conjures illusions into the wandering ray-wind of perception. In this case, dreaming is nothing more than a ***return to the material world*** for no purpose.

And if the disciple can fix his consciousness on the borderline of manifestation, but his concentration of thought has not been perfect - ***and so his contemplation is not directed towards a single target, not towards a single point, but towards any one of the subtle experiences, or even all the inner experiences*** - then at the moment of the cessation of abstract thought, at the moment of the emergence of ***dharana***, he is not experiencing the pure symbols of the instinctual world, but is confronted with ***the terrors of the subconscious***. In this case, all that the character once repressed as the "threshold of consciousness" can come to the fore from the subconscious. Persisting tensions, with their elemental power and unbearable "horror", lead to ***a series of experiences***, casting a shadow over the student's self-consciousness and subverting his whole mental life.

Illusions and mistakes, on the one hand, and nervous and mental disorders, on the other, can therefore be the consequences of any early, ill-founded attempt at immersion.

Therefore, the disciple should only begin the practice of immersion after proper and thorough ***preparation***. On the one hand, he must realize complete ***desirelessness***, and on the other hand, he must learn to ***fix the direction of the mind's vision perfectly***. If he does not fulfil these two conditions - fully - then instead of attaining the state of ***dhyana***: he will be entangled in a web of delusion and illusion, which will again bind him to the material world for a long time and prolong his sufferings. If the disciple begins the attempt at immersion wrongly or hastily, he will naturally close the door of cognition, which will be more difficult to reopen the more fiercely and

the more irregularly besiege it.

He must also learn to distinguish *dhyana* state cognition from dream phenomena and dream experiences in all circumstances. And this distinction can only be made by knowing the three kinds of formations (*parinama*). Whenever he recognizes the coexistence and coexistence of the three kinds of formations, which are always of the material world, he knows at the same time that he is living at the moment in the world of waking or dreaming. If, however, only two or *one of* the three kinds of formations is present in the world which he experiences, he can be convinced by the recognition of this fact that his experiences *are outside* the material world, that is, that they really belong to the various states of the world of the mind.

The practice of immersion is only correct if, after the complete cessation of abstract thinking, the three types of formation *do not merge*.

State of *Dharana*: dharmic-formation alone. The state of *Dhyana* alone is characterised by character-formation (the order, the flow). Actual immersion, as we shall see later, is characterised by *state-formation* alone.

The nervous system, because of the inertia of matter, naturally rebels at first against efforts to turn inwards or to go deeper. If the disciple does his practice incorrectly, he promotes and intensifies the disturbances of the nervous system. If, however, he has really attained and correctly realised the state of *dhyana* in his mind, the tranquillity of bliss arising from the 'eternal present' will pervade and soothe the body, the organs, the nervous system, in the sense of Nature's order, in a powerful and beneficial way.

The attempt and practice of immersion, done correctly, is never harmful to the body. On the contrary, it has the *most beneficial* effect on the body's vegetative life and natural functions. Just as it brings about the "ideal state" of the mind.

For the yogi, however, when he has reached the state of *dhyana* independent of space, time and causality, the logically coherent world, the reality of *wakefulness*, is lost, as is the separate world of *dreams*. With these worlds, *all that is object and phenomenon, all that is perceptible and all that is conceivable, is lost to him*. In the practice of contemplation, then, the yogi is actually experiencing *the essence of death*. He no longer maintains a relationship with material manifestations; he loses his personality and inner self. *His manifested self really ceases to exist*: his vision is absorbed in the flow of symbols, without being considered as belonging to any world.

could keep you.

So the more he repeats the emergence from the material world - realizing the stages of *dharana and dhyana* in the practice of contemplation - the more familiar he becomes with the concept of death. The more the fear of death diminishes in the depths of his instinct, and with it the instinct *for life*. Thus the strongest instinct which binds him to the material world, the greatest obstacle to his deepening, is more and more eliminated from his life. So he can experience his state of *dhyana* more and more easily and more and more perfectly.

But the deeper he succeeds in immersing himself in the impersonalized, inner view of the flow of the samskaras, the higher the "fire and power" of his consciousness rises along the line of the indifferent axis of the chakras, as the obstacles which could hold back his consciousness from rising diminish. And when the ascending serpent-force of self-consciousness has risen from the sphere of sub-consciousness and reached *the realm of the self-cosmos, the yogi naturally becomes aware again of his individuality, of his sense of being, however impersonal the self-consciousness which then unfolds at the centre of his vision.*

The N that becomes conscious in the selfhood-rock is completely independent of the material world.

Yet self-consciousness is sufficient to change the state of *dhyana*! For, by virtue of the unidirectional tendencies of the instinctual world, this 'I', by its unified mind, already *seeks to stem the* flow of symbols: just as the yogi's self in the material world sought to stem the manifestations of the mind completely when he performed the concentration of thought and the anchoring of the mind at the beginning of the practice of contemplation.

The impersonal "I" of the yogi, relying on the subtle base of being, thus arbitrarily stops the continuous flow of samskaras at the focal point of contemplation.

In fact, it's not even about stopping the flow, it's about fixing the mindset in a single samskara.

A single samskara stands out from the rest and *shines alone* as the object of cognitive observation. It is eclipsed by all the other samskaras of the ceased flow, - all those which had already passed on in the course of the flow, as well as those which should have followed the prominent symbol in the sequential formation. And the emergence of a single symbol, filling the whole space of the present, in parallel with the corresponding eclipse or disappearance of the others -

as we know - in fact: *state evolution*.

It is only from this single fact of *state-formation* that the yogi can recognize that he has attained the extraordinary state of actual deepening - *samadhi*.

For, at the same time, observation in its very nature ceases to exist; it is completely absorbed into the symbol observed, and this symbol fills the whole world of consciousness to such an extent that there is no room for anything else, not even the autonomy of the impersonal *self of* the observer. *Both the cognizer, the cognition and the object of the cognition - are perfectly united in the state of samadhi. The symbol that emerges from the ceased flow - as the sole object of cognition - then includes the whole cognition as well as the cognizer himself!* There is now no other reality than this *single, unmanifest symbol*, which has thus grown into the whole world of Nature. The impersonal self, being independent of the mind, is in this symbol in all its fullness: the individual centre is one with the centre of the symbol. There is then no yogi and no outer world, no distinguishing self and no observable inner world, but *only one symbol in relation to the Soul, - in the place of Nature*. And that is *the symbol on which the fixed cognition* - at the beginning of the immersion, at the time of the concentration of thought - *was directed*.

In this is *samadhi* - the actual immersion - which takes place after the state of *dhyana*, when the *character-formation* characteristic of samskha-flow *is replaced by state-formation*.

Out of an infinite number of samskaras, *only one* then constitutes the whole space of cognition. The deeper, the more perfect the immersion, the less it covers, and in the final stage, the "least possible" of the realities of Nature. It narrows the scope of cognition almost infinitely. But cognition itself - in this narrowed circle - becomes infinite! It is analogous to the phenomenon we experience in everyday life when we look at an object through a magnifying glass or even a microscope and increase the magnification. Because the more magnification we use, the smaller the detail of the object we see, but the greater the detail we see, the greater the extent of the object we see, and the more profound the vision itself.

The actual immersion - *samadhi* - is no longer directed at the caterpillar and not at the butterfly in our example, not even at the caterpillar or the butterfly in its particulars, but only at the *single* samskara of the instinctual world that makes up the caterpillar and the butterfly. It is an infinitesimal part of the instinctual world, the samskara of the *dhyana* state-

the flow. This single Samskara - in the material world - can only be compared to the concept of a geometric *point* without area.

Whatever the high state of cognition that *samadhi* represents, when it is realized, it not only does not consist in cognition of the *whole of* Nature, but, on the contrary, it concerns only the smallest part, a single point, of Nature.

This point, however, grows infinitely in its own kind, and so the cognition within it grows infinitely.

It is on this fact that the yogic prescription that the meditating yogi should perform the various stages of meditation - *dharana, dhyana, and samadhi* - in the correct order and in the correct sequence is based. For then the complete rectilinearity of the contemplation performed will enable the momentum of the contemplation not to be halted at the realisation of the state of *samadhi*, but even to *continue to influence* the *state-formation* itself.

It must be directed to *one and the same object*, from the concentration of thought to the fixation of the mind (*dharana*), followed by the continuous cognizer-observation of the flow of samskara (*dhyana*), and then the stopping and cessation of the flow of samskara, which is made clear by the emergence of a single symbol and the *unification of* this symbol with the observer and also with the power of contemplation itself (*samadhi*).

The "total immersion" consisting of the successive stages of *dharana, dhyana and samadhi* in the correct order is called *samyama in* yoga.

The unchecked momentum in *the samyama*, unchecked and unhampered by directional breaks, leads to the fact that around the single symbol - as the culmination - that fills *the samadhi: all the vanished symbols of the stopped samskara flow become transparent - that is, the whole instinctual world becomes cognizable - with all its inner coherence!*

Just as the wanderer, when he has reached the highest mountain peak, sees around him at once the deserted landscape and the landscape he intends to enter: so *the* yogi who correctly practices *samyama*, in the cognition that follows *samadhi*, observes at once, contemplates at once the past and the unarisen samskaras of the samskara flow, grasps at once "the present and the present". This is the *ecstatic* - that is, expressible in a single peak - development of the mind: *perfect-cognition (pradnya)*.

That limitless - and yet controlled - state of cognition which is only is through the realization of *samyama*, in total immersion.

Samadhi is thus directed, in our example, at even the most insignificant symbol of the caterpillar's instincts: the "perfect cognition" that comes from *samyama* already extends to *the whole* instinct of the caterpillar, *and even beyond, to the whole instinct of the deepening yogi*, in which are found groups of symbols of each stage of development, from the animal world to man... More than any conceivable reality.

The perfect-cognition with the consciousness of the *self-sikra* - the "individual"

clear.

and just as each arbitrary point in the material world can be conceived as the relative centre of the material world, and as such contains the essence of the whole material world, - so in the single samskara, the samskara of perfect-knowledge, the samskara *of samadhi, the essence of all Nature* is actually contained.

perfect cognition, therefore, the yogi *contemplates the whole of Nature* - from the centre which he forms by the power of contemplation and the contemplator himself into *a samskara* united with the contemplator in the mega-manifest Nature.

In this cognition, the yogi can observe not only the symbol groups of his personality and inner self, but even the impersonal, self-same-self NJT.

For it is precisely the relation between Soul and Nature is no longer in the self, nor in the individual as a whole, but in *a single* samskara, from which even the realm of the self-subject can be seen as an outer world, that perfect-knowledge can arise in the *samadhi* state.

In the depths of the self-sikra - in the possibilities of the three kinds of evolutions - the yogi then realizes the whole past and future of evolution. For all the symbols that have ever manifested in the past *are present* in the instinctual world of the self-god and thus in his view of it. And all those manifestations which may constitute the future *can only arise from the existing symbols, in the right combination of the three kinds of formation*. From the point of view of perfect cognition: the past and the future are thus both included in the *present*.

In the world of instinct, the individual has - and can be recognized - the characteristic group of symbols, the web of symbols, of each and every *self that* has ever been formed in the past. In the direct view of all these samskaras, the yogi can thus see through *all* his previous births. But not only does he become aware of all the selves with which he has ever identified his inner world and consciousness, but he can also recognize in the various contexts of the samskaras all the *experiences* which have created and formed these selves in the course of his individual births - his lives. Even his most subtle experiences are reflected there in the perfect-knowledge. And in the totality of his experiences he can also see the *material external world* corresponding to each of his lives, from which his impressions and perceptions of the same age have sprung.

The *memory of* every self and every manifestation is resurrected in perfect-knowledge. And since memory is the samskara itself, in the direct contemplation of the samskaras - in the eternal present - ***the former selves and lives themselves are resurrected, without lack and in full.***

Perfect cognition is clear from the highest stage of development, the ***end of*** development, from which, therefore, all judgments in the view of development backwards have the character of "final judgments". In this state of cognition, it is no longer man but the ***Spirit who*** is confronted with the being of Nature.

It comes from the state of ***samadhi*** of perfect-knowledge. It is no more than that, but is the fulfilment of this state. ***Samadhi*** must therefore be regarded as ***the highest*** state of cognition on the path of yoga, however much it may narrow the actual scope of cognition to a single samskara. For the ***infinitely*** small is now truly clear ***with the infinitely great*** when the limits of complexity are removed.

There is no unattainable level in Nature, no distance and no mystery, - ***in the fulfilled state of samadhi.***

And in perfect-cognition, because of the complete fixity of the original direction of vision, the yogi sees his whole instinctive world and Nature from exactly the angle of vision which he had already at ***the beginning of the*** meditation wished to attain and realize by the proper concentration of his thoughts. In effect, then, he receives ***answers to all the questions***, unspoken but raised, from which - by which I mean - his contemplation started at the beginning, from the waking state.

The yogi mentioned in our example, who focused his thoughts on the caterpillar, unconsciously wanted to know the caterpillar's nature, its essence, its past and its future. In the clarity of perfect-knowledge, therefore, he learns ***all that*** he wished to know in this direction. But not only does he know, he also ***lives*** the caterpillar and the butterfly; as it were, ***he lives in*** the caterpillar's arcane earthly existence and transformation. In his direct cognition he not only sees but also experiences the form of the butterfly, the colour effects of its wings and body, its movements, its bodily sensations and sensual life.

What you experience is: ***reality***. It is not a fantasy, not a dream, but the butterfly's ***real life, which has happened in the past or will happen in the future.***

He sees and understands the whole instinct of the butterfly, recognizes all its births, all its development. He contemplates with a complete survey the immeasurable path along which each of its rebirths has followed in the course of evolution until it reaches the stage of development which it represents as a butterfly in Nature, in its living being.

He sees and experiences the whole fate of the butterfly. Every movement of its wings it makes with it, it flies with it from flower to flower, it enjoys the sunshine with it and suffers the rain, storm and the cold with it. Even its final misfortune is experienced with it, the suffocating, paralysing, murderous assault of the outside world, which causes the butterfly's death. He sees the retreat of the selfish rock, but also its new expansion. It follows the vanished butterfly into its new life, into its new manifestations, as if through infinity. Every impression and every action, however insignificant, is revealed in its perfect cognition, without obscuring of what, in any sense, lies *behind it*.

In Samadhi there is no "at the same time" and no "one after the other". There is no space, no time and no causality; there are therefore no limits to space, time and logic.

Just as the inside of a gem is *crystal clear*, and every tiny part of it, when seen from the inside, is equally transparent, because no particle obscures another and no part obstructs the view of the rest, so too is the perfect cognition of *samadhi* "crystal clear" - in its own way. There are no shadows or obstacles, no symbol obscures another symbol, vision is omnidirectional and reaches to infinity, the seen does not merge and confuse, does not coincide and interfere with cognition. Yet everything is together in it, *within each other*, without the need to be smaller than that which is within, and without there being and being anywhere a limit to the notion of "still further within". There are no limits to the overview, *there is* no order in cognition, only pure *knowledge*. But this knowledge also applies to space and time and encompasses the causal chain of manifestations that have taken place in the past and will take place in the future. As knowledge: it embraces order without any role for the succession of things in the fact of knowledge itself.

The human mind cannot grasp this supreme state of cognition. The subtle realities of yoga can only be ascertained through *the practice of* yoga. The nature of *samadhi* can only be understood by the yogi who experiences it. It is only in the clarity of perfect-knowledge that the essence and concept of perfect-knowledge itself can be grasped.

Because the yogi in our example, in fact, not only overlooks the common instincts of the caterpillar and the butterfly, not only all the individual manifested in the caterpillar

rebirths, but also recognises *its own* instincts, *its own* rock of selfhood.

- around the caterpillar's smaller instinct than *Nature* itself. *The immeasurably long series of its own lives, its own rebirths, is thus revealed in its cognition, both as a whole and in its minutest details.* He recognises in his own past the caterpillar stage of evolution through which he has progressed towards ever higher manifestations. He sees the inner connection between the caterpillar and his own self. He sees every experience he has had in his countless lives - ever - of a caterpillar manifestation in the outer world. He clearly sees and understands that the caterpillars of the outer world were always projected *from* his *inner-world*. He recognizes the caterpillar in man, and man in the caterpillar. He recognises in his own individual-esthetic world the instincts and symbols common to the caterpillar, seeing clearly the unity of their essence - in all living beings.

In the same sense, then, as the caterpillar has come to know his whole past and future: he knows *himself*, and within himself all of manifested and unmanifested Nature!

"Tat tvam assi" - "This is you" - is the essence of his realisation of the all-encompassing nature.

And all this cognition *takes no time in the state of samadhi*. It is not gradual or simultaneous, but completely independent of time.

The contemplative yogi, whose body, as if asleep, rests in total insensibility and immobility, only "spends a longer or shorter time" in a state of suspended contemplation from the point of view of the *material world*. In reality, *samadhi*: the moment itself and eternity itself. *It has no duration.*

But perfect-knowledge, as it includes all symbols, is
- extends to the concept of the *passage of time*, in its theoretical limitlessness.

If the yogi chooses the smallest unit of time, the *moment*, as the object of contemplation - *samyama* - or applies and directs his contemplation *to the succession of* moments, he attains the so-called *discriminative cognition (vivekajam- dnyanam)* by which he can distinguish between two moments flowing into each other, merging into each other, and their whole world.

Everything changes in Nature. So *nothing is the same in* two different moments, even if the two moments follow each other directly. An object or phenomenon, and the world that belongs to that object or phenomenon: *different* in one moment and different in the other, even if seems perfectly the same .

But *the real difference of* all that is indistinguishable in its origin, nature and situation is clearly before the yogi in this discriminating cognition.

The moments become separate total systems, like individual frames of a moving picture, each with the *whole picture*, with all its minute details. And just as the frames of a film can be separated, the yogi can distinguish the world of one moment from the world of another moment, as if each were a *different* Nature.

For example, a room you take a photo of becomes - on successive frames - as many rooms as the number of shots you have taken of it. Each shot is usually separated by 1/24 of a second on moving picture film. However, you can take shots more frequently than this, multiplying the number of shots in a second almost indefinitely. Since the world of two glances is never the same, in reality we can always obtain as *many different* rooms as we can separate them.

In discriminative cognition, Nature also breaks up into as many discriminable worlds as the number of moments of yogic cognition. *In each of* these worlds: everything is multiplied. Each one therefore includes the whole of Nature. And since there are no limits to perfect cognition, there *are infinitely many different worlds in the yogi's view*.

The focus on moments - "infinitesimally small units of time and their succession" - in fact exhausts the notion of *mathematical differentiation*. In the cognition that thus emerges, *the direction and meaning of* the changes in Nature are revealed through perfect differentiation. (As with mathematical differentiation, we are essentially expressing *the direction of* a curve within the infinitely small arc-fractions of the curve.)

And all the directions and meanings of the changes in Nature actually express *the order of Nature - the dharma. In discriminating cognition, the yogi thus directly cognizes the T e m a n d y o u g h t !*

But at the same time, Nature stands in the fact of its cognition, differentiated into an infinite number of moments and as it were in the fact of the worlds multiplied in them, - without being conceived as a single whole.

The discriminating cognition, when it is already fulfilled in all directions, is voluntarily followed therefore by the connecting, integrating, *bridging cognition (táraka)*, which

unifying all these worlds and moments in itself - and bridging the differences - *it refers to the whole and total unity of Nature.*

Bridging cognition is no longer affected by differences in levels and directions of nature, relative perspectives, individual cognitions, and the order of development. ***Transcending-cognition***, embracing all objects and all conditions of objects alike, extends to ***all sparks of selfhood, to all individuals*** alike - and to all experiences of all individuals - dissolving in a single cognition the infinite past and the infinite future, the heights and the depths, Nature.

In the bridging cognition: ***all pre-existent, manifest and latent experiences of eternity are thus united.***

And since Nature can only be conceived by the Soul as a totality of experiences, the bridging cognition can only be realized in the deepening ***when the consciousness has already ascended beyond the selfhood-rock into the chakra of the Soul.***

From the Spirit's point of view: the manifested material world, the non-manifested Nature and primordial matter are ***all*** included in the cognition of the totality of experience. The consciousness that has ascended to the chakra of the Soul therefore experiences the individual (itself) and the totality of the infinite number of individuals as a ***common unity*** in the cognition that transcends all differences. In the same way, it recognizes the individual-

In the contemplation of Nature, in the aspects of existence and in all experience, the ***Soul*** is always the actual experiencer. The total totality of experience ***can*** therefore ***be viewed from the perspective of the Soul alone.*** And from this point of view, the totality of experience is really unambiguous with Nature, that is, with all that is different from the Absolute.

the identity of souls both with each other and with the Universal Spirit, since in this most intimate cognition all individual centres are already merged in the UNIVERSE.

This supreme cognition is, in the light of thought, a reality even approximately incomprehensible to the human mind. For it hovers at an immeasurable height, beyond the highest limits of earthly, human concepts. Not even the inspired, soaring imagination can come close to it to perceive its reality.

Just as we cannot, with the greatest effort, form a concept of a colour, a *variety of colours*, unknown to us, which we never experience in the course of our earthly life, so we cannot correctly imagine for ourselves a kind of *cognition* which is outside the scope of our experience. What this cognition consists in and what it means can only be known by the yogi who has actually attained it, who has experienced it.

At the fulfilment of the bridging realisation, *kundalini* - the "fire and power" of consciousness - ascends to the uppermost chakra.

One could say, then, that bridging cognition *saves* consciousness from Nature - from the circle of relativities - *and saves it into the Absolute*.

And *there is only one* "supreme chakra" - at the centre of Nature - however many chakra systems we consider Nature to be composed of. (This identity is clearly illustrated in Fig. 7, where, if *we draw the seven chakras in a chain system from the centre in any direction, the circle of the Soul remains one and the same!*) Consciousness, elevated to the uppermost chakra, *is* thus *at the very centre of* Nature, of primordial matter, in *its innermost circle*.

could be called "universal individual-consciousness" in this supreme situation, because it is clearly related to, even united with, all the self-stones - the totality of individuals.

Yet, in spite of all this, it remains *an individual consciousness*, until separation occurs - that is, until the primordial link between Soul and Nature is broken.

The relationship - the individual - is the very breath: the outflow of *prana* from the Absolute into the material world. *Breathing*, in turn, leads to *action, to manifestations of* tendencies. In addition to "wisdom", "*will*" is thus also a form of the action of the Spirit, as long as self-consciousness belongs to the sphere of "being".

It is therefore not only the widest knowledge of the dispositions of Nature, but the widest i r e n t i r e s t h a t are made possible by immersion - the ascent of consciousness into the chakra of the Soul!

If we study evolution from this point of view, that is, if we look along the path of the serpentine rise of consciousness, we can clearly see the unfolding of the bound-will *into the free-will*, and also the successive stages of this unfolding, - in the system of chakras.

At the stage when consciously only *consciousness* influences the body - because of the dependence of consciousness on subconsciousness - the will in consciousness is always controlled by the manifestations of *ongoing destiny*, determines it and forces it within narrow material limits. Action then runs up against material and fate-like inhibitions and *can* naturally *only be very narrow in scope*.

Consciousness has to rise *into the subconscious* in order for consciousness itself to be influenced. At this stage, the will already arises *from individual destiny*, and thus *affects the possibilities of both manifest and latent destiny in the same way!* Then everything can be realized in the world of consciousness whose potentiality is in harmony with individual destiny; regardless of the circumstance whether the aims of the will are timely in the current life. Then the will - within the framework of individual fate - can draw from anywhere and manifest anything; it can only not go beyond the limits of individual fate.

The consciousness, on the other hand, elevated *to the supreme chakra*, which at the level of primordial matter, at the centre of Nature, - by the active power of the *Soul*: - already rules over all Nature, over all levels and all possibilities of Nature!

And the subconscious is the controller of one's destiny throughout life!

This supreme state of consciousness - transcending-cognition - is already clear with omniscience and therefore also with omnipotence - with the uninhibited and infinite expansion of cognition and free-will.

For the self-consciousness that recognizes in its omniscience *all the* pre-existent and latent *possibilities of* Nature: naturally becomes omnipotent. It has not only risen above the constraints of the material world, but also above the range of possibilities inherent in primordial matter. It is therefore not only freed from the limits of *action*, but also able to *create*: it is free to possess the pre-existent samskaras of Nature, which have never yet manifested themselves in the material world.

The yogi who has attained the ultimate stage of deepening *can do and create everything around him: he can recreate all the elements, laws and manifestations of Nature.*

If the original purpose of the yogi's immersion was, when he started from the waking state of concentration of thought, to "create" some manifestation that never existed, then -

The depths of immersion (samadhi) are also expressed by the definitions of dharmakaya, sambhogakaya and nirmakaya. Dharmakāya: the state of perfect cognition, the state of consciousness associated with the cognition of the order of Nature (dharma). Sambhogakaya: the self-conscious state of transcending cognition, which embraces all experiences (bhoga) of all individuals, past and future, and the whole of existence as a whole. And nirmakaya: the supreme state of consciousness of the creator-capacity of consciousness, the realization of *creation (nirmana)*.

having attained the ascension of consciousness into the chakra of the Soul, through the full fixity of the original attitude of the mind and the unfolding of the omnipotence, *this intention is naturally realized.*

But in every act of miracle-working, of creation, there is a *personal* aspect. And every personal aspect is an obstacle to liberation, to separation. The yogi, then, who strives for the realization of *total impersonality*: he merely *attains* the creative faculty, *but never uses it, never applies it.*

There is no sense in interfering with the order of Nature if there is no *self* to enjoy the fruits of the interference, and if there are no *selfish ends to* stimulate man to change Nature!

The yogi, when he has attained perfect cognition (*sampradnyata*) the highest degree of contemplation, its full and supreme fulfilment, knows well that he stands directly before the abyss which separates the world of being and non-being - Nature - from ABSOLUTES. Its sole aim of separation, therefore, is to "leap" over this gulf, and thus to separate itself from even the most subtle apparent realities of Nature.

Immersion is a means of liberation. However, the "seed-judging immersion" -

whose seed is a samskara of Nature, which forms a seed, a centre in Nature, - must be replaced by "*seedless immersion*" in order to allow complete detachment from Nature, §*liberation*.

In fact, the two types of immersion bear little resemblance to each other.

Therefore, the essence of the seedless-actual immersion can only be elucidated by pointing out the difference and the nature of the two immersions, starting from the relation between the two.

In this way, we must return to the practice of concentration and contemplation.

So even *dharana*, *dhyana*, and the realization of actual deepening, as actions, are the consequences of certain *dispositions*. Even *samadhi* itself is not free and independent of inclinations, for even in the state of *samadhi* the Soul is in direct contact with a samskara. And perfect cognition also consists in the cognition of the mere dispositions - samskaras - of Nature.

But perfect cognition (*pradnya*) is cognition that is in fact remote and *independent of* all manifestations. *It is* therefore of *a different nature* from the cognition that comes from sense experience in the material world, from inference, or from the testimony of men. And its inherent samskaras, being absolutely alien from all manifestation, *are* as it were *opposed to* all the samskaras of perception, thought, and belief, not corresponding to, and even contradicting, the manifest nature of all these.

So the immersion-inducing samskaras - they defy all m a s samskaras! For only in this way can perception, thinking and beliefs be completely eliminated, only in this way can the highest deepening be achieved.

But if the role and the influence of the samskaras that create and belong to the contemplation are completely eliminated from the contemplation, then the contemplation itself with perfect-cognition (sampradnyata) will also cease to exist, and will be replaced by another state of contemplation, which is not really a state at all, because it lacks even the most subtle manifestations of Nature and is even devoid of perfect-cognition (asampradnyata).

The "other" immersion has nothing to do with Nature.

The consciousness rises into the Soul - the ABSOLUTE - ***in this*** immersion.

It is indeed a "leap", it is indeed a leap that consciousness must make, because before it can make it, it must lose the last support: the ground of the continuity of existence.

It is the individual who gives the impetus to the ideal leap. In the momentum itself, however, ***the individual is lost to self-consciousness***. Nature, in all her manifestations and in her non-manifestations, disappears. The individual consciousness itself disappears. For self-consciousness can exist only where there is still room for some distinction. In the Absolute, however, there is no possibility of even the slightest distinction, since there are no distinctions.

Being and non-being disappear in the silence, which, like silence, also disappears, becomes nothing. ***Immersion is dissolved in the Reality of the Soul, and merged with it, it is then nothing other than the Absolute Reality itself.***

This ***other kind*** of immersion is the redemption achieved in earthly life.

He who strives for it, who is really close to it, can reach it. For it is only by manifestly strong determination that the mind can be set in the right direction, fixed, and fully steadfast in its contemplation, and only by the most strenuous effort can the impulse of contemplation be given which leads to the "other kind of contemplation" ***on the other side of the "gulf"*** separating Nature from Spirit.

The only difference between the fulfilment of earthly redemption - the realisation of ***asampradnyata*** - and separation is that it still involves ***a return***: the consciousness is still involuntarily "reintegrating" into Nature, because the individual destiny has not yet been exhausted, the ongoing waves of past misdeeds have not yet subsided. So the yogi returns to his earthly life, "wakes up" from its deepening, and has to start ***all over again the*** inward turn to perfect cognition and the ***ashram-paddle***, whenever wakefulness pulls and forces its consciousness back into the material world, the arena of perception and action.

Because ***asampradnyata*** - the "other kind" of immersion - does not eliminate the

Samskaras. It does not break the connection of the Soul with Nature. The Soul merely turns away from Nature as an "observer" in it, - in the same way as a man deeply absorbed in his thoughts turns away from the outer world, but without, when he is unaware of it, really breaking the connection between himself and the outer world. It is only the fact of **contemplation** that ceases in the other kind of immersion. But the 'connection' itself is still maintained between the Soul and Nature. The individual, the individual being, therefore, also remains, - the samskaras continue to swirl in the individual world of Instinct, - the ongoing waves of fate continue to move, to run on through each level of Nature, manifesting and leading to manifestations which prevent the consciousness from remaining in the Absolute, from ascending undisturbed and merging with the Soul.

Thus, immersion cannot become permanent, permanent, until life, existence, the relationship with Nature, ceases.

But the life of the redeemed yogi is no longer an ordinary human life, because it lacks all personal interest, all selfishness. Redemption, a different kind of immersion, naturally brings with it this purity. With the pure clarity of the Spirit, all earthly aims are dwarfed into insignificance. The realization of **asam-pradnyatha**: redemption itself. And the redeemed yogi has nothing more to expect or hope from existence. The only goal is: immersion in the Reality of the Soul, **liberation**.

In fact, even the quest for cognition, which was the original and all-time goal of yoga, is lost and relegated to the background. For in the infinitude of the bridging cognition: all that is still to be known, or can still be known, in Nature is reduced to insignificance, becomes equal to nothingness itself.

The redeemed yogi has attained the highest degree of discrimination. He has known Nature. The knowledge thus acquired and made infinite, however, like discrimination itself, becomes superfluous **to the other kind of immersion** in the transcendent fact of being and non-being, in the immersion in the one and absolute **REALITY** of the Soul.

Gradually, then, the whirlwinds of individual instinct are exhausted, and are calmed down of their own accord. If the yogi does not give new impetus to these whirlpools, if he no longer nourishes his self-consciousness, - if he does not make mistakes and become entangled again in the web of non-knowledge, — then he is really a mere spectator of **the completion of** destiny, **of the last turn which** the wheel of existence, in its momentum, is forced to make in Nature before it comes to a halt.

Those who are only "spectators" of fate are not involved in it. He has no character and no self. Nor does he have even impersonal ends, which would be connected with Nature.

And for those who have already reached the point where they have no individual interest even in yoga, the deepening of their knowledge - due to the completeness and solidification of the knowledge to cope and to discriminate

— *glides*, as it were, *through* perfect-knowledge without really touching it. The immersion of the perfectly unaffected yogi need not follow the paths of *dharana*, *dhyana* and *samadhi*, but in the slightest realisation of the inward-turn: from the waking state he is already merged *directly* into the REALITY of ABSOLUTUM, *directly one with BEING*.

In this state of development there are no more incentives and no more actions. Only human destiny is reflected in the living person of the yogi. It is not he himself who acts, but humanity, existence, the last waves of destiny that affect him.

This is the highest state that "immediately precedes" separation

The untroubled and unincreased waves of fate, calming themselves, will eventually calm down. And with their complete stilling comes the *final* death of the body: the severance and cessation of the connection between Soul and Nature - the final redemption - the *separation*.

Prana: the breath returns, retreats into itself, - to the centre from which it started at the beginning of creation.

This is the goal - the ultimate goal - of all yoga immersion.

VII. The mystical experiences.

The arena of man's experience of the material world: *wakefulness*. The scene of special experiences not related to the material world: *the dream world*. On the other hand, it is *on the borderland between the waking and sleeping states, on the borderline of manifestation alone, that man's experiences of the m i s c h a r d i n g can be expressed*.

They are neither waking nor dreaming. Nevertheless, they can be associated with impressions, experiences and experiences of these two states whenever consciousness "falls off the borderline", either towards one the other. The merged experiences are then difficult to distinguish from each other, and the particular clarity of mystical cognition is obscured by the imaginative activity, thought and sensory world.

It is only through the practice of *immersion in a fixed direction that* we can recognize our direct experiences - our inner, mystical experiences - in their undistorted reality. If our contemplation lacks full, straight-line fixity, then all these experiences will be associated with some *mis-recognition*. Even if they are independent of imagination or thought!

The realm of mysticism can be compared to an immense quagmire, with only one, terrifyingly narrow arrow-straight path to cross. If you stray off this path, you lose your footing, your feet sink, you stumble, you get mud on them and at any moment you could sink into the muddy swamp that opens up.

Therein lies the danger of mysticism.

A distinction must therefore be made between fixed directional *deepening* and non-fixed directional *deepening*. The former, after the right preparations have been made (strict observance of the prescribed prohibitions and requirements, correct sitting, control of breathing, etc.), and after the complete concentration of thought, is established and realised through the stages of *dharana, dhyana and samdai* - and whether we call it 'yoga contemplation' or 'true and perfect mysticism', *it leads* first to the recognition and cessation of appearances and finally *to the full realisation of reality*. On the contrary, any contemplation which is not guided in the right direction by the necessary preparations, and which therefore lacks the full, straightforward fixity of mind when it is realized:

necessarily confuses real mystical cognition with false cognition! And false cognition not only prevents the loosening of all bonds, but even increases the bond with Nature, in the sense that it creates new illusory worlds in place of the familiar illusory world, which, like bottomless pits and swirling whirlpools, threaten to engulf consciousness at all times.

Thus, while a properly prepared contemplation is never dangerous and leads to liberation, an unguided mystical contemplation brings eternal dangers which may ultimately lead to damnation for the individual.

We can grasp the nature of these dangers if we consider that every introspective contemplation reveals the self-*evident* world of *Nature's unmanifested* in man's vision.

The unprepared mind, on direct cognition of the unmanifested samskaras, instead of correct knowledge, sees only the unstructured light, and receives incomprehensible, subtle impressions, which it tries to explain to itself in earthly terms by means of the thinking faculty. This explanation can never be correct, as it tries to confine cognition independent of space, time and causality within the limits of space, time and logic. However, if he does not succeed in adapting his mystical experience to the conditions and circumstances of life on earth in a reassuring way, he already loses the secure ground of his inner life, and feels himself confronted with terrifying revelations which do not belong to the usual order of the world, but disturb it, even subvert it. For him, life, the world, existence becomes confused. He is helpless and struggling to escape from the revelation and perception of this chaos, losing himself in it. So, fleeing from the light, he seeks support in the darkness to hold on to.

And if he succeeds in explaining his inner experiences in earthly terms, he falsifies them and creates false ideas, as they are incomprehensible to thought and cannot be logically interpreted, cannot be fitted into the usual framework of earthly life. Every false idea, in turn, also contributes to the growth of darkness in the mind.

The "clarity" that emerges in contemplation, if it dazzles, if it blinds, if it causes horror and repulsion in the mind, because it only obscures the ordinary objects of human vision by its incomprehensibly brilliant great luminosity, without, however, allowing the direct cognition of clarity to unfold from it: - even if it is a mystical experience in its own kind and replaces the highest mysticism

does not take man further on the path of progress, does not raise him to the highest level of Nature, and does not free him from the bonds of existence. On the contrary: the ununderstood clarity is an even more serious obstacle to liberation than the obscurity in which man gropes almost blindly throughout life. For in this obscurity light can show a direction, a purpose and a direction that can be consciously followed. But to turn away from the light is always to lead one into ever deeper layers of darkness, into ever lower levels of existence!

The unprepared mind, therefore, *either falsifies and arbitrarily distorts* the immediate manifestation of reality, *or else is confused in the unbearable moment of realisation of the light*. In both cases, life is led down false paths and becomes ever more deeply entangled in the clinging threads of illusion, bondage, which imprison man in an unreal world of illusion, full of suffering, in an eternal cycle of rebirths.

Therefore, practical mysticism, that is, all those procedures which lead to direct insight and inner contemplation of the boundary of manifestation and of the unmanifest Nature, if not fully adapted to the prescriptions of yoga for the attunement and fixation of the mind, *can only be of doubtful value*.

Ecstasy induced by dancing, excessive fasting, the use of stimulants, or any other means, for example, is almost as likely to allow the realization of a "third state" between wakefulness and sleep as are efforts to go directly into yogic deepening. However, the *correct perception and impersonal evaluation of* the third state experience and the conscious *orientation in* this state can only be realised *through the correct practice of* the immersion system!

The disturbed functioning of the body's chakra can always be a trigger for inner, mystical experiences. Increased self-denial - asceticism, self-mortification, holding one's breath beyond measure, etc. - can be a means of contemplation, as can the special power of words, suggestion. In a mind that is not properly attuned and fixed, however, all cognition, if it is created, is naturally *distorted*. Mysticism, if it does not arise in the context of contemplation, can only be *a fragmentary mysticism*: an imperfect perception of reality which takes at the level of human life and thus, instead of facilitating it, *prevents* the unfolding of a perfect knowledge of Nature.

The human mind must be sufficiently *prepared* to receive the

the most sublime manifestation. It is not the mind that must contemplate the light that emanates from the Reality of the Soul, for the mind can never be able to face this light, this immense brilliance, but the mystic - the contemplative yogi - *must observe the mind* itself in the light of the stream of light that emanates from the centre of Nature, in order to attain right knowledge, right cognition.

This is a significant difference.

But even the observation of the mind, the right attitude of the eye, is not sufficient to guard the deepening mystic safely against all error the circle of appearances!

It is essential for the yogi practicing contemplation to know the different levels and three types of Nature's evolution in order to maintain his or her orientation in contemplation through all its stages. And if he knows Nature, he knows that without a complete fixation of the original direction of his contemplation, he must sooner or later lose *all* orientation when his contemplation is immersed in the direct experience of symbols, in the symbolic web of the instinctual world.

We know that in the world of symbols there is no reference point. Whatever symbol is placed at the focus of the contemplation, the mind always takes the change that is manifesting as *the only* reality. It is unaware that it can survey more than what is currently revealed to it. As such, it does not and cannot strive for deeper knowledge.

Therefore, if the contemplative does not set and fix the direction of cognition correctly in advance: no matter how deep his mystical inner contemplation deepens, he can never approach, can never attain, the degree of perfect cognition.

In the fact of *a vision stuck in* the experience of symbols "just manifesting" in the world of instinct lie the fateful obstacles to mystical contemplation, or its *further dangers*. For wandering lost in the world of symbols can lure one into various *illusory worlds*. For when the contemplation strays from the straight line of right cognition - and it will necessarily stray from it if the inner vision lacks a predetermined direction and momentum - then, losing direction and support in the web of symbols, it gets lost in various illusory worlds, unaware of anything other than what *it is experiencing* in them, and neither striving nor able to free itself from the circle of these worlds. He gets stuck in them and becomes a prisoner of delusions and illusions.

Yoga recognises and distinguishes between several - exactly six - such worlds (loka). *Into any one of these can be directed and culminated in an immersion away from the straight line of cognition.*

All six worlds are obstacles to liberation.

As we know, all of Nature - and therefore everything in Nature - is rooted *in symbols* and is the result of the interaction of *symbols*. *So each chakra in Nature* (apart from the chakra of the Soul!) *has its own particular symbol and symbol system deep within Nature*. According to the six chakras: we can six kinds of such symbol-systems, within each other, in the circle of the manifesting Nature. And each distinguishable symbol-system, as a manifested "world-structure", as the "essence" of a world, *contains a particular "world", consisting of a set of corresponding and consistent dispositions*.

As we also know, *a similar* process to conscious thought can occur during the direct experience of symbols in the instinctual world. It is then nothing else than the simple *association of* the "symbol group of thought" - that is, the symbols that initiate conscious thought - with other symbols of a different kind. It is not thought, but its counterpart; the *basis* from which actual, manifested thought *is derived*. *The whole essence of* thinking is thus contained within it. And the disoriented vision, in its wandering, can come into contact with the symbols of *thought* and the symbols of the *chakras*, as well as embracing *other* symbols of the instinctual world. Within this vision, therefore, there may be formed: the combined appearance of a particular *world*, of the *objects and phenomena* which fill this world, and of the self-perception, or *thinking, which takes* place in the midst of these worlds, without at the same time any single observed symbol producing a manifestation in the mind or in the material world.

This is when the mind experiences the flow of samskaras. This state is therefore very much like the state of *dhyana*, with the difference that it lacks all direction in observation, or rather in experience: it can therefore only be fated and no longer depends on one's original resolve, no longer pursues the original goal of immersion.

In this way, the contemplation is immersed in one of the particular "worlds" formed by the samskaras, in fact without purpose, since it lacks the impetus that could lead it to higher planes of immersion, or rather to these worlds. and as in this state he cannot see through the whole interconnection of the web of symbols, nor is he even aware that there are other symbols in Nature besides those observed and experienced, - in the symbols experienced, however, a narrow belief of real life arises before him in his apparent thinking of what is going on, - ***he cannot even escape from these worlds, and he considers*** his experiences, in the earthly sense, ***as experiences in the material world!***

He seems to be thinking about himself. He does not know that it is not he himself who is "thinking", that it is not really perception, not even thinking, that he is experiencing, but only ***the mere "fact" of*** the relations between the ***symbols of perception and thinking and other*** symbols. Without any reference point or definite direction, he naturally ***identifies himself*** with the totality of his experiences, with the illusory self reflected in these worlds. He does not know that the various symbol-relationships reveal in his vision only the ***belief of*** 'processes of experience', not the actual process of a process. ***He believes***, therefore, that he ***lives***, as he does in the material world, ***in space and time***, in some ***perceptible and 'tangible' world***, however different in nature from the world he has been accustomed to in his earthly life. In fact, he does not even recall the memories of his waking state, but these memories, if they are brought within the radius of his vision surround him in ***the present***, populating his unfolding world with objects and phenomena, outside of which nothing exists for him, as his disoriented vision is completely immersed in it, unable to orientate itself and to free itself.

Only the ***fateful*** swirls of symbols and symbol-relationships can change the circle of his experience and lead him to another world - or to wakefulness! And if he again immerses himself in a particular world of the realm of the Samskaras, he ***considers this new world to be the only reality***, outside of which nothing else exists in his perception.

Whichever of the six worlds he strays into, *he becomes its slave*, .

But none of these worlds of disoriented mystical contemplation is the same as a dream-world, since dreams are always composed of the impressions of *consciousness* and are always *manifestations*; whereas the six worlds (loka), on the contrary, are in the *subconscious* instincts and *never manifest* in Nature! These are indeed worlds of their own kind, which exist *only for the consciousness that is on the borderline of manifestation*. Otherwise, they do not exist, neither in the waking nor in the dream realm, nor in the rightly realized yogic immersion.

As we have said, outside the chakra of the Soul, we can distinguish these illusory worlds of immersion according to the six chakras of Nature. Bearing in mind their essence and their interrelationships, we may list the six worlds in this way:

1. *The world of the Self-Spheres*, which reflects and encapsulates *the specific level of the Self-Spheres* in Nature. This world is inhabited by the supreme principles of existence, as active divine forces (*devas*), which are the sustainers, movers and directors of the whole material world.

2. *The world of the subconscious*. That is, the system of symbols that expresses the subconscious *level of the individual in* the mind, but without this world being the subconscious of the individual. This world is populated by *benevolent and malevolent* giants (fairies, etc.) - *temptations and terrors* - which are the guides of fate, the motivators of action in the course of life.

3. *The world of the inner self*, which usually includes a specific level of inner self. This is the actual "human world" represented by the so-called *human level of being* in the course of development. (For in man, consciousness is awakened *in the chakra of the inner self*, immediately above the chakra of consciousness.)

4. *The world of consciousness*, which contains and reflects the characteristic level of the "consciousness chakras" in the view. This is in fact the "animal" world, which corresponds to the so-called *animal level of existence* on the natural path of evolution. (Even in the higher animal, consciousness rises only to the chakra of *consciousness*!)

5. *The world of personality*, which expresses the "personality chakra" at its own level. This world, according to the nature of the personality, is filled with the most pure emotions, arousals and emotions as lived realities. This world is therefore the world of

the scene of *unhappiness*, according to the nature of the emotions and passions, which, as we know, can only lead to *suffering*.

6. *The elements, or the world of the body*, which is the

of *matter*: the symbol-loop of *matter*. This world is, in the mystical view, the scene of the pains of eternal suffering, suffering and bondage, which is heated by the heat that cannot be separated from matter - that is, it is *hell* itself.

Whatever name the yoga literature gives to these worlds (such as *deva-loka*, *asura-loka*, *nara-loka*, etc.), it always refers to the levels of the chakras. It is therefore sufficient to know the range of these worlds this setting to understand their nature.

In fact, none of them exist. However, when one or the other unfolds in the mind's eye, it already *gives the full appearance of reality*.

For just as in sleep one never knows that one is asleep, so in the same way, while immersed in these worlds, the consciousness is not and *cannot be* aware that even in the direct experience of symbols, through its view of *symbolic relations*, it is in fact *living in* certain *illusions*.

Illusion always covers reality.

Whatever world of illusion thus unfolds in the mirror of vision, it perfectly obscures the nature of the other five worlds, just as it makes it impossible to direct cognition towards *the whole of* Nature; for every illusion that is formed not only covers *the essence* behind the illusions, but also conceals *the other illusions* arising from this essence *and all their possibilities*.

For example, the consciousness immersed in the illusory world of the "self-scorpion level" *experiences heaven as reality, without at the same time having the slightest idea that it could have an infinite number of other experiences if it were to contemplate Nature as a whole.* And a view immersed in the world of appearances corresponding to the level of "matter", which experiences hell itself: *it considers the world of hell alone as reality, knowing nothing of the world of the t e b b i l i t y, of all Nature, of everything that lies outside the radius of its view.*

Of the six worlds, the mystical vision is also immersed in the c h a r m e l i c a l world, not realizing in the process of its deepening that its experienced world is actually a b u d d h i c h i s c h i s c h i s c h i s c h i s c h i s c h i s c h i s c h i s c h i s c h i s c h i s c h i n , in those specific symbolic

in the fact and nature of relations which, in their own context, can form the illusion of five other worlds.

According to the teaching of yoga, all six illusory worlds exist only the symbols of the instinctual world, as if they existed were reflected only to the instinctual world.

This fact, however, can only be ascertained by the practice of yoga, or yoga-immersion, for all other immersion, if it is not accompanied by the complete fixation of the mind, naturally becomes a prisoner of these worlds, and is irredeemably immersed in the delusion of one of them, which *is taken for reality*.

Returning to the example given in the previous chapter, we see that the yogi practising the meditation - *samyama* - experiences *the reality of* the symbols that make up the caterpillar manifestation within the caterpillar's instinctive world, *not their interrelationships*, as his view *is directed to a single point*, through which, even if the symbols flow, the entanglement of their interrelationships cannot captivate or mislead his view. and even if he is placed in the world of the caterpillar's instincts and becomes one with it, *his perfect cognition is formed within a single samskar*, independent of the relations of neighbouring samskars. *In its perfect cognition*, however, its own instincts, and thus *all Nature*, are revealed to it!

In contrast, *unguided contemplation* is always devoid of a definite direction and goal, and thus devoid of the momentum that could help it through, guide it through the flowing and swirling realms of the samskaras. Cognition cannot be forced to embrace the symbols of the caterpillar manifestation; if it does, it cannot be directed to the essence that lies deep within the symbols, or rather at their centre. Its immersive vision is never independent of the interrelationships between symbols, but is always caught in a web of relations that it experiences and, seeing no way out, remains trapped in them. Therefore, if the view happens to be directed towards the circle of symbols that make up the caterpillar, it also strays *into the world (loka)* corresponding to its "animal-life-form level" and experiences the essence of the caterpillar as a prisoner of this world. The realities of Nature are revealed to him, wrapped in the illusion of *this illusory world*, as if nothing else existed or could exist outside this particular world. *He can therefore never see the whole of Nature, but can always perceive only its partial illusions*. And from the world of which he has become a prisoner, only the *fateful* change of symbol-relations can free him - and transfer his vision *to another world or to wakefulness*.

So, while the yogi - in the course of his contemplation - instead of the six mutually exclusive and mutually separate worlds: Nature itself, or rather *the whole of Nature*

the greatest danger of an unguided mystical contemplation is that the contemplative contemplation will stray into the circle of illusion of one of these worlds and *become trapped* in it, *without continuing or ceasing to contemplate, that is, without attaining the knowledge of reality or returning to wakefulness of its own accord.*

At worst, in the case of a guilt and its underlying carnal desires - which involuntarily divert the mind into the world of the *body* - the scene of its captivity is *hell* itself.

The direct experience of symbols, as we know, always in the *present*, the eternal present, which includes the past, the future, and *eternity*. *Each of* the six worlds, therefore, becomes the object of contemplation precisely through the direct experience of symbols: it *appears as a world with an immeasurable past and future, eternal and everlasting, in the mirror of the contemplation that is deepened.* Heaven and hell, as well as the other four *loci*, are in a sense *eternal worlds* for mystical cognition in mystical cognition. The splendour of heaven and the suffering of hell are therefore *eternal*, within their own sphere, just as the experiences of the other four *loci* always contain within them the prospect of eternity - in the eternal present.

According to the teachings of yoga, these six worlds *do not* actually *exist* in Nature. Yet each of them, in its own way, has the power of *reality* on the consciousness when it arises among the symbols of the instinctual world.

The parallel semblance of reality and eternity prevents the consciousness from striving to free itself, to leave the world in which it is immersed with its whole vision. For he finds the whole past and the whole future of himself in this world, which is infinite, as if he had lived in it since the beginning of the world - and nowhere else; therefore it does not and cannot "occur to him" to seek other circles of Nature and other forgotten realms of other kinds of cognition, somewhere outside this world, beyond the appearance of infinity extending to all the heavens.

Consciousness does not even try to escape. In fact, it cannot even think of a single "thought" that could give meaning and direction to its liberation.

For the formation of these illusory worlds is accompanied by the formation of a corresponding *self-consciousness* at their centre, which self-consciousness is also *reflected in the symbols observed and experienced*, by virtue of the principle of multiplication. *Life*, then, these worlds, a multitude of objects and *living beings*; creating such a *complete* illusion of life and so *engrossing* the gaze directed towards it that it

self-consciousness has neither the *time* nor the *opportunity to* search for itself, to turn inward!

In the aforementioned delusion of "personification" lies the reason and explanation of the phenomenon known in psychology that the consciousness, raised to the level of the subconscious, if it lacks a definite direction of deepening, always encounters *demons* or *fairies* in the field of the subconscious. For the higher factor of the subconscious is the instinctive world. And every contemplation - experience - of the individual instinctive world which lacks the fixed, straightforward momentum of contemplation, extends not only to the direct experience of *the symbols of* the instinctive world, but also to the web of *relationships of* these symbols, thus immersing itself in one of the six illusory worlds. And this immersion goes hand in hand with the development of the corresponding self-consciousness and the natural, multiplied *reflection of* the self-consciousness within the circle of the illusory world that fills the perception. The concepts (symbols) of "frightening" and "seductive" are thus transformed *into vivid terrors and fairies* in the subconscious.

In fact, all mysticism begins when the consciousness ascends into the chakra of the individual subconscious.

Embedding *a copy of* itself in symbols outside itself.

The subconscious is the controller of destiny. *It is* therefore entirely *fated* that the unguided vision encounters *such* personified forces and concepts, *such* memories and instincts turned into living beings, in the field of the subconscious.

Destiny is the sum, the filtration and the consequence of man's *actions*. Hence, all that takes place in the illusory worlds of mysticism in the form of "events", and all the illusions that populate these worlds with malevolent or benevolent beings: they are the consequences of man's actions.

So even in the formation of these worlds and the experiences within them, there is no coincidence!

Actions in which selfishness or evil is manifested naturally give a similar evil character to destiny; selfless good actions are the causes and producers of good destiny, of rebirths, in the course of existence. For destiny always reflects the attitude and role of the actions, that is, of the *self*. *The illusory worlds, which in the world of instinct*

necessarily bear the stamp of fate inherent in the web of symbols, since every action in life is the *result of an instinct* and becomes *a memory*: and instincts and memories, as Samskaras, together form *the world of instincts*! Fate is thus embedded and perpetuated in the structure of the world of instincts, in the interrelationship of symbols, and thus *also permeates the worlds of appearances* which in fact express these interrelationships in the deepening - mystical - vision.

As long as action is not replaced by the habit of "non-action" without interest in earthly life, fate will be constantly nourished by the fact of action, - and thus fate must be reflected in all the worlds of appearance that are formed. Only the yogi who has risen above fate through the realization of both desirelessness and right contemplation can remain free from seeing one of the illusory worlds in the direct vision of the subconscious. For all other contemplation, *these* worlds constitute the manifestation of destiny, and the "events" that take place in them constitute destiny itself, in contemplation.

It is no coincidence, then, *how* all the creatures - demons, dragons, animals, humans, etc. - that populate these apparent worlds *behave*. Their behaviour towards *the self* - felt as their own - of the contemplative contemplation is not an autonomous behaviour, but the fate of the *individual*. Their actions and deeds *are benevolent* or *malevolent*, encouraging or threatening, helping or persecuting the self, *but never letting it rest*, for in them the contemplation meets *the opposing tide of fate* - the memories of its past actions are seen to be resurrected by the deepening consciousness - *in precisely that sense, in the setting which corresponds to the nature of the desires and aversions which prevail in the mind of man at the beginning of the contemplation, that is, immediately before the contemplation.*

See pages 172-173 of Volume I.

This is the pre-devotional *attitude of desire: in fact*, the only a *controlling factor* in unintentional mystical experiences!

Desires and aversions thus guide the approach towards all the experiences that can and must be had in one of the six worlds of appearance.

Whether the encounters devils or angels, it is really only *itself*.
the essence of what the individual sees around him, awesome and blissful phenomena, living beings,

in a dazzling array of objects and worlds. But he cannot realize the actual illusion of his experiences as long as his fate holds his perspective captive. And he can become independent of fate only when neither desires nor aversions are hidden in the depths of his mind. ***And then he is on the path of yoga***, his unbidden contemplation becomes ***real contemplation***, and is not diverted from its chosen course by any fateful influence - by any thought of desire or aversion; he thus comes to know ***reality*** itself in its perfect cognition, without encountering illusions, illusory beings, without seeing even a trace of a world of illusion among the symbols he has recognized.

This is the difference between yoga-immersion - the conscious and rightly guided mysticism

- from any other kind of contemplation, mysticism. Through the practice of yoga, through the practice of fixed contemplation, one comes to know the ***reality***, the true nature of Nature, the pure causes and purposes behind illusions, the pure ***essence***. And all other kinds of immersion, in parallel with the emergence from the world of earthly life, draw new worlds of illusion around them, as a fading prisoner of one's desires and aversions, of one's fate and beliefs, mixing into correct cognition the illusions of false cognition, of habit: ***the eternal appearance of the duality of the external world and the self-revelation!***

striking ***similarity*** of these unguided mystical experiences is explained by ***the universality of fate***. For even if the consciousness views the phenomena and events which fill its world of appearances from whatever individual point of view, ***the destiny of one and the same Nature is in fact manifested in the instinctive world of each individual, in the interrelations and relations of symbols***. The six worlds of the subconscious are thus, for all individual perceptions, ***the same six worlds***. For there are no multiple chakras, no multiple levels of characteristics in Nature. Therefore, if, in any part of the globe, at any age and at any time, the deepening consciousness immerses itself in one of these worlds, it will always recognize the same world ***as the same***. The terrors of subconsciousness are, in the main, the same for all men; whether the characteristics of heaven, hell, or the other worlds: ***they are essentially the same in all mystical contemplation.***

It is through the mystical perspectives that have strayed into the worlds of illusion - through the similarity of mystical experiences - that a largely unified ***mythology of*** humanity has emerged.

Indeed, whatever historical period, whatever religion, whatever part of world's mythology, we must recognise the similarities and parallels between their respective elements, and the many similarities that even the most distant myths have. On the other hand, ***these same***

mythological elements emerge - not only in mystical contemplation, but also in our ordinary, everyday dreams, in the background of our dreams. For dreams - the tendencies that carry with them the impression-units of consciousness - also originate in the *subconscious*.

The yogi always seeks to recognize the symbols, to know the samskaras directly, to see their true nature, beneath all the illusions. In the phenomenon of the "devil" he thus recognises the eternal *opposite of* the order of Nature: the phonak, the negativity of the instinctual world. Nature in its very nature is indifferent. *Desires break down this indifference into opposites*. The manifestation of the devil - the extreme opposite to the order of Nature - is therefore, in fact, the *effect, the consequence of desires and aversions* in the course of existence. The cause and the effect always express the same symbol, as the *effect is in fact already inherent in the cause which produces it*. Desires and aversions may thus be regarded as identical with the being of the "devil" himself, his being. The devil, therefore, *is* always that in nature which seeks to prevent self-awakening!....

Devils, demons, evil spirits: obstacles to yoga. We see them personifying the nine obstacles to yoga: the instinctual symbols of disease, limitation, doubt, careless observation, restlessness, pleasure-seeking, false concepts, not finding certainty, and impermanence - *the deviation of* the mind from the right direction. In the wake of their revelation, there is a flurry of depression and restlessness, of inhaling and exhaling, of *suffering* that can only cease when fate itself ceases.

In the yogi's cognition and understanding, however, not only do the subtle beings of the six *loka* derive from the subconscious, but in fact *all beings are subconscious beings. All human beings and all animals in the external world, as well as all objects and phenomena, are in fact derived from the individual subconscious*. For the external world is only a "projected" world, which exists only in the consciousness consciousness itself is nothing but a set of certain vortices *produced by the tendencies of the subconscious instinctive world*. All men and all animals, therefore, as we see and experience them, *spring from our own instinctive world and fulfil our own destiny, that is to say, all living beings are essentially one with the essence of ourselves*. Their behaviour is as fated as that of the creatures of the six *lokas*; it is in fact the consequence of our past actions. For we cannot act in any other way than *we deserve* in accordance with our destiny. And their being outside of us is only a mirage - *a mirage of the projection of the external world* - of the material, the earthly

world as well as in the worlds of the subconscious.

And the body, the personality, etc., that we feel and experience as our own being, as *ourselves, is also the illusion projected from our subconscious!* For, in the light of the inward-rotating view, it belongs to the external world just as much as the other bodies, the other personalities, which we perceive in life as external to us. Its behaviour must therefore *be fated* even for our own being. Herein lies *the fate-like determinacy of* body form, bodily characteristics, life functions, perceptions, experiences, conscious will, etc. *Our own being is also a consequence of our past actions.*

In fact, the gender difference is also a reflection of destiny. Since desires always divide indifferent Nature into opposites, even the opposition between the sexes of male and female, male and female, is in fact caused by desires - the primordial and elementary desires of subsistence and the preservation of the species. The essence, in man and woman as in all living beings, is *one*. What obscures and disturbs this realization is the work of Nature's illusion - *maya* - the mere temptation of the obstacles of yoga, the devil: misperception.

The point: the Spirit.

Man must therefore recognize the reality that it is not he himself - not the Spirit - but *Nature* that acts in and through him!

It is only those mystical experiences which allow this profound realization that promote the highest development of man.

For in this way man gradually attains to the final stage of discrimination which leads to the discrimination of all that is not-a-Soul: the Spirit.

The yogi is good at knowing who is feeling, impatient, suffering and rejoicing, etc., throughout life. He sees that it is not the Spirit, but - *it is Nature alone!* Nature, which, in relation to the Soul, loses its reality-character and becomes a recognized appearance in the highest discrimination.

The distinction: cognition itself.

As soon as we experience and understand the fact that the feeling and suffering subject in man is only a mere *appearance*, the feeling and suffering cease.

The right life, therefore, can only be a full and perfect cooperation with Nature, a form of involvement in action which is

stems from a total *impersonality*.

And mysticism, underpinned by impersonality and egolessness, already realizes the ascent of consciousness into the chakra of *selfhood-rock*. It is at this stage that the perception of the clarity of the Spirit becomes a direct experience: "the approach of God."

A properly prepared mind can handle the light, the mystical wonder above all, the immersion of mind-independent contemplation in the light. If, however, the mind has not yet removed all obstacles to this immersion, the vision is not only dazzled, blinded by this light, but also repulsed by it, and the Nature - *man* - intensifies and strengthens his sense of self: his attachment.

The philosophy of yoga and mysticism can only be understood *together* - or neither can be understood correctly. For *samadhi* is in fact the highest *mystical experience of* Nature. The inward-turn leads to *direct* experience, or *direct* cognition: to the essence of things, to the *inward* perception and experience of symbols within the circle of the manifested Nature.

So everything external becomes absolutely insignificant to the yogi, to the mystic.

At the stage of realised deepening, the external-worldly circumstances - the rituals - that accompany the practice of turning inward are of the least importance.

But at the same time, it is the deepening mystic, the yogi, who sees and recognises *the almost inestimable value of* appearances and ceremonies - *in their true place!* For it is only outward appearances, symbolic ceremonies, which can show the average man and give humanity a glimpse of that inner Reality which is in its very nature inexpressible and incomprehensible to the conscious mind.

The yoga student is constantly striving to recognize symbols in all aspects of life. He seeks the inner essence, the symbol, in the depths of all objects and all phenomena, in order to know Nature perfectly and thus to distinguish it from the Soul, the absolute REAL. Only in this way can he approach the ultimate goal of cognition: the ABSOLUTE, which is beyond the reach of vision. He has the philosophy of yoga to help him in this and practical yoga, the mystical introversion, at his disposal. But as long as he is not on the path of yoga, as long as he as a *man* is confronted with the eternal mystery that lies deep within existence, -

only the externals, the ceremonies expressing the mysteries, the religious rites, can direct his thought and intellect towards the ultimate goal and the only Reality - the Soul - the ABSOLUTE.

But not only in this general sense, but also in the impersonalizing tendencies of the subconscious, even in the field of introverted, undirected *contemplation*: the consciousness must regard the Soul as its "Lord", its "Father".

Man - the "Son" - must become one with the "Father".

This is the ultimate goal of existence, regardless of place or age, gender or race, or perception. Towards this end strives the mineral, the plant, the animal and the human being. The doctrines of science, faith, mysticism and yoga combine to help man attain the once ideal fulfilment of his primordial aspiration - union with the Father - *separation from* Nature.

Every step and every experience in life - even the detour of going astray - towards this goal. Whether the teachings of the great masters of the past are faithfully preserved or distorted by posterity, the value of the teachings remains the same. Appearances express the same symbol as that which contains the inner essence, the reality. The consciously or spontaneously designed *mandalas*, the rituals, the rites, etc., are all facilitators of cognition during life on earth.

And the cognition of the non-manifest Nature, when realized, does not only consist in the direct experience of symbols, not only in the mere perception of the realities of the subconscious, the instinctual world and the self-scene, but also in the ability of the consciousness *to change* the context and the interweaving of symbols within these realms. No matter how small or how great the change which the individual consciousness makes in the symbolic sphere, it always transcends the level and framework of material world or earthly actions.

But, in the unity of Nature, whatever changes in the system of *one* individual centre means changes for *all* other centres. In this way, therefore, the inner and outer worlds of all individuals are affected, and changes are also caused in the material world.

All mystical contemplation is therefore - according to the levels of contemplation - leads to the natural development of *special abilities*.

The very act of directly experiencing a symbol is a special ability.

It is a higher way of cognition than man, at the general human level and stage of development, could be capable of if he did not practice introversion, mysticism, or yoga. The direct experience of symbols, on the other hand, also goes hand in hand with the removal of spatial and temporal limitations, i.e. it also makes it possible to have special insights that are independent of space and time, and which can therefore never be realised or experienced in the material world through the senses. We must also include these subtle perceptions within the framework of special faculties. But above all, it *is in the conscious alteration of the* interrelationships between symbols that we see the unfolding of man's almost "supernatural" and *truly special faculties*. These abilities are those which enable man to extend his scope supernormally and thus to perform so-called 'miracles'.

And as *every change in the inner world causes a change in the outer world*, these subtle faculties, to a certain extent, affect the world of wakefulness, the duration of wakefulness; and, once they have developed on the level of life, they persist in the manifested being of man in the material world, as it were, at the disposal of *the self, apparently independent of the state of contemplation*.

Special, magical abilities are therefore acquired in this way, whether one is engaged in strict yogic immersion or in any other kind of mystical immersion.

It is only *the degree of* skill achieved that makes the difference.

VIII. Magical abilities in humans.

In all forms of existence, in all that exists, Nature is manifest,

- *so there are no supernatural phenomena!* All phenomena and all changes are manifested in Nature, arise from Nature and take place in Nature. The Soul alone is independent of Nature, but the Soul is not a manifestation, not a change, not an agent, not an object, not a phenomenon, etc.; the Soul *is neither an existent nor a non-existent* Absolute. *All, therefore, that which manifests, that which is, is necessarily other than the Soul, and so belongs to Nature.* Supernatural powers can therefore only be spoken of symbolically. The so-called *special-powers (siddhis)* are merely *manifestations* in Nature *beyond the ordinary world order.* They are facts and realities which are above the ordinary laws and which always *have a natural explanation*, because their explanation is to be found in the nature and context of the symbols - the samskaras. *There is not and cannot be* any phenomenon in Nature independent of the order of the Samskaras. *Magical*, therefore, means only *supernormal*.

However, through the limitless knowledge gained through unlimited cognition, the yogi can *also* relate his actions to *the possibilities of Nature, unknown or never revealed to* man. In this way, he may indeed acquire *special powers* which human reason cannot comprehend and can never logically explain.

Vyasa, in his commentaries on the Yoga Aphorisms, eight degrees as the eight basic degrees of special abilities.

These are:

1. *animan*: the infinitesimal becoming,
2. *laghiman*: to be weightless, to float,
3. *mahiman*: an enlargement in size,
4. *prápti*: the ability to be spatially unlimited or to change space,
5. *prakamya*: the ability to destroy obstacles to action,
6. *ironically*: dominating the symbolic relationships behind the manifestations,
7. *isitrítva*: dominion over the appearance, disappearance, and composition of things, and

8. *yatrakamavasayitva*: the causes - and through them the consequences
- to influence at will.

In order to understand, at least approximately, the nature of the special abilities, we need to draw a parallel between them and the various *depths of deepening (samadhi)*.

So let's briefly summarise what was said in chapter six:

1. After the state of *Dhyana*, as we know, the contemplation is fixed in *the* single samskara of the samskara current. The state of *samadhi* arises when the contemplator *becomes* perfectly *one with* that samskara. In this fact lies the very essence of immersion: the *perfect merging of* the contemplator, the object of contemplation and the contemplation itself, into a single point, which is the single samskara of Nature's infinitely small constituent element.

The very fact of unification can be regarded as the initial, or first depth, stage of *samadhi*.

2. The second depth stage of immersion is seen in the unfolding of *perfect cognition*, when all the samskara realms become infinitely transparent, and thus *all of Nature* becomes knowable, *within the single samskara that is the core of immersion*.

This stage may be followed, finally, by the *unfolding of the bridging cognition*, which, in fact, already *extends to all relations of* Soul and Nature - to *all individuals*. Hence it embraces and includes the *totality of* the self-spheres, of the individuals. And since in the state of *samadhi* cognition is identical with the cognizer and the object of cognition, *cognition* in this depth of *samadhi* is *already clear by unification with the totality of the self-scales* (individuals). This is the third and last stage of deepening, which is attainable in Nature.

This is surpassed only by the "other kind" of immersion (*asampradnyatha*), which is independent of Nature in its own way.

But as long as the complete separation of Soul and Nature is not achieved, the *fact of breathing*, in one form or another, is always present in Nature, or in all the aspects of the relation of Soul and Nature, - *so breathing is manifested even in the deepest contemplation*. Its manifestation in the state of *samadhi* consists in the fact that *from the - deepest - deepest degree of contemplation - consciousness again - being, - the*

manifestations, that is, the material world. If this natural phase or process of exhalation did not take place, consciousness could not return to the individual's chakra system, and the yogi ***could not awaken*** from his state of absorption, of turning inward, and continue his life on earth.

Inhalation is always followed by exhalation, however, until isolation permanently eliminates breathing itself, all phases of breathing. Even the "other kind" (*asampradnyata*) of immersion involves ***a return*** to the circle of Nature. Therefore, the phase of turning back is necessarily realized in that immersion - the ***samadhi of transcendental cognition*** - which remains within the circle of Nature all the time!

And the deepening consciousness, when it turns back from the depths of contemplation to the material world, before it returns to the ordinary world of wakefulness, ***can also, by the power of contemplation, influence and change all manifestations.*** For he has not only become acquainted with all the relations of symbols, but, through his unlimited knowledge, he can also exercise complete ***control over*** them.

It is the fact of unlimited knowledge, and the "turning back" of consciousness outlined in the context of contemplation, that gives yoga its special qualities.

1. ***Animan*** - becoming infinitely small - is nothing other than ***the unification of*** consciousness (and thus of the yogi himself!) with a single, point-like, area-less samskara. But "unification with a single samskara", if achieved, ***is fully identical with the essence of samadhi!*** The ability of the yogi to reach the first depth of ***samadhi*** in his inward-turning, in his striving for immersion, is in fact already clear from ***the special ability of "infinite-small-divorce"*** (1.)

The consciousness merged into the samskara, the consciousness merged with the samskara, since the merging is realized in the sphere of the non-manifest Nature, and the non-manifest samskara lacks relations with the material world, ***becomes independent of space and time and of the causal order; and this perfect independence is naturally clear from the notions of "weightlessness" and "floating" (laghiman),*** since it is not attracted to anything, is not connected to anything in Nature.(2.)

The unfolding of perfect-cognition, moreover, as it embraces a larger and larger range of symbols, and finally extends to all Nature: it also involves the fact of the ***enlargement of the expanse (Mahiman)*** within the single samskara which is the seed of immersion, as the consciousness (the

cognizer) in perfect cognition is at all times one and identical with the object of cognition, the cognized, infinite, infinite range of symbols.(3.)

Thus, *the enlargement of expansion reaches* its climax and fulfillment in the bridging cognition!

The "returning" consciousness, however, when it leaves the depth stage of bridging cognition - the integrated area of the totality of the self-spheres into a single unity, in order to return gradually to wakefulness, to the material world - again separates all those symbolic domains which it has united in its direct cognition, or to which its comprehensive cognition applies. These domains - *with his free will*, liberated in the course of his contemplation - *he can still freely choose within the framework of his contemplation. He can therefore deepen his cognition and his perception in the range of symbols he chooses. This ability is clear, however, in that he can create the space around himself that he wishes, he can choose the areas of Nature that he wishes to immerse himself in - to "exist" - as his unique world. This capacity naturally implies the special capacity of "spatial limitlessness, or of changing space" (prápti)! (4.)*

As we can see, the first four degrees of special abilities - the species - are fully involved in immersion.

And the consciousness directed from the transcending cognition towards the *material world* again - in this supreme state of deepening - *can also create manifestations*, as the expression of will, the action and thus the fact of creation is also realized in the phase of exhalation (turning towards the material world). In the bridging cognition: he knows all the possibilities of Nature, he is free to possess the latent and pre-existent samskaras of Nature, he is not limited by the limits of action, all natural obstacles to action are nullified for him. This degree of immersion is therefore clear *in its special faculty (prakamyā) of "annihilation of obstacles to action" (5)!*

Deep cognition, as we know, always remains independent of the interrelationship of symbols. The consciousness that turns back towards the material world *can* therefore *separate* the interrelated symbols, "disrupt" their web in the world of instinct, and, by forcing certain symbols into the background, prevent their manifestation, as it were eliminating their role from all manifestation, since it can freely influence the chain of causality in Nature, fate, or the order of Nature. *Herein lies the "symbolism behind the manifestations".*

the special ability to "dominate" (vasitva) relationships.(6)

The consciousness, returning from contemplation - on the borderline of manifestation - can thus influence the manifestation of objects and phenomena by "separating" or "combining" symbols in such a way that it can force some of them to recede into the background, to *lurk*, or, on the contrary, *to emerge* in the material world, creating and eliminating manifestations at will. *In this way he rules over the appearance, disappearance and composition of things*, thereby realizing in his contemplation the *special faculty (isitritva)* of this sense.

And by changing at will web of symbols, their interrelations and interconnections, the yogic consciousness can create and bring about *causes* in the material world which naturally lead to *the consequences* it desires, regardless of whether the cause and causal connections created are part of the existing causal order and system of manifest Nature or whether they initiate new causal chains in it. Herein consists *the arbitrary influencing of causes - and through them of consequences (yatrakamavasayitva)*.

So all eight special abilities are integral to immersion. They are a simple accompaniment to the characteristic depths of immersion.

If we can only theoretically know the successive depths of yoga-absorption in the *samadhi* state - and if we can thus see through the fact of the breath in the deepening and reversion of consciousness in absorption - then we can see clearly the nature and interrelationship of each *special faculty*, and thus understand the nature of the eight basic *siddhi*.

These are not mysterious revelations connected with superstition, nor powers bestowed by otherworldly beings, etc., but are *the natural derivatives of evolution, or of the state of mind which makes it possible to experience and know the symbols, the samskaras, directly*.

The question, often raised in the West, of whether special abilities really exist, or whether the data and rumours of such abilities and related phenomena are just a matter of hoaxes and fairy tales, becomes meaningless. For if we understand the actual nature and explanation of these abilities, we cannot doubt the fact and reality of their manifestation.

The eight kinds and degrees of *Siddhis* listed above, according to the aphorism of Patanjali III. 44-45, arise as a consequence of the applied and directed immersion (*samyama*) in the *material world* (as a goal of cognition) in *its totality*! In fact, however, these faculties are, more or less, inherent in all *other kinds of* contemplation, and even non-directed contemplation leads to the development of certain special faculties, according to the depth of the degrees of contemplation.

In every case, therefore, where even the slightest degree of deepening in life becomes a reality, special faculties are manifested as an accompaniment to it, in connection with the normal functions of life, even in everyday life, thus constituting an almost innumerable species of supernormal phenomena and functions.

This includes clairvoyance, psychic phenomena, mind reading, clairvoyance, remote viewing, spatial displacement, various spirit phenomena, apparitions, etc.

If we know the eight basic *Siddhis*, we can trace all the varieties of these particular phenomena back to them and derive them from them.

In fact, these phenomena are not only sporadic and exceptional in life. Their manifestations are much more frequent than is generally believed on the basis of superficial information.

But the strictly *logical* mind, as logical thinking is one of the greatest obstacles to all deepening, never encounters, and can never encounter, manifestations of special faculties within the narrow range of its own observed life experiences. And anything that does not fit into the framework of logical thinking, even if it is occasionally experienced in the outside world, *is not believed*, naturally turned away from and denied. This is why scientific research can only in the rarest cases come close to so-called special abilities, and why the scientist, the researcher, can hardly ever get hold of such abilities, even though he strives in vain to acquire them, to know them.

In general, only ecstasy, trance and the hypnotic state of sleep are capable - if we do not follow the path of yoga, mysticism or contemplation - of reaching the limit of manifestation in and through them, the meaningful depth at which direct experience and the unfolding of special abilities are possible.

On the other hand, the dying person, on the borderline between life and death, ***naturally*** finds himself in the ***exceptional position***, in the last moments of life, of being able to use involuntarily, according to his existing desires or the fragile attitude of his mind, the ***abilities*** that go with reaching the borderline, if they arise during the inner experiences and the separation from life. Therefore, the most common phenomena of remote viewing and remote viewing, etc., are generally those which manifest and are experienced in connection with deaths, or more correctly, among the dying.

However, since the state of consciousness between ordinary sleep and wakefulness is also on the borderland of manifestation, certain special faculties may, in the ***transitional*** state of wakefulness and sleep, manifest ***spontaneously*** at any time in life. And the transitional state can be achieved with any reduction in wakeful observation, without necessarily having to be followed by the development of a dream world or dream life. It may therefore occur ***imperceptibly***, without our being able to ascertain whether we have actually approached the moment and the fact of falling asleep. In such cases, we find that a particular faculty manifests itself ***without ceasing to be awake***, in ourselves and in the outside world, in the course of our daily life.

Apparently, then, special abilities are not necessarily linked to a deepening of consciousness. ***Often, we are not even aware that it is a special ability that we are acting with.*** We do not, for example, observe how each of our beliefs is formed in life; whether it is adequately justified by objective experience and inference, or whether the fact of its formation goes beyond the level and scope of the functioning of the thinking faculty. For if you were to observe the world of our minds, you would in many cases find the latter circumstance. If, as a result of our seemingly unjustifiable actions, we sometimes avoid some misfortune, we usually attribute this ***to chance*** or ***luck***, and fail to recognize the foresight behind our minds which has influenced our actions and changed our plans. Nor do we usually notice when we sense and thus take over other people's thoughts - and this happens countless times in life! - because we always take the ***thoughts*** that arise in our consciousness as our own, one by one, and do not investigate their origin. And so on.

All that is necessary for the spontaneous manifestation of special faculties is that some mental disposition should create favourable conditions for them, - when the right state of mind is established.

For example, deep religious *faith* can invoke and trigger special abilities at any time. But they can also be manifested by a boundless *belief* in superstition. For it is always the sum of our beliefs and convictions that governs the formation of our inner world - and hence the changes that take place in our outer world.

The physiological effects of the right plant juices, intoxicants, ecstasy-inducing poisons and intoxicants - but also, at the opposite extreme, self-denying, ascetic lifestyles and self-mortification - can lead to occasional manifestations of special abilities, according to the teachings of yoga.

Likewise, certain rituals and ritualistic acts - praying, blessing or cursing, reciting so-called incantations, or uttering suggestive words, etc. - are also highly capable of bringing about the deepening of consciousness to a degree, the right state of mind, which allows the manifestation - even the deliberate manifestation - of special faculties in life.

But whether we recall them intentionally or involuntarily is irrelevant to the study of some of these faculties.

From a doctrinal point of view, we must first of all distinguish between two groups of special abilities: those that derive from perfect-cognition and those that derive from bridging-cognition.

We recognize more or less manifestations of *perfect-cognition* in the varieties of special abilities listed below.

Primarily in the phenomena of clairaudience (*divyansrotra*), which consist in the hearing, recognition and awareness of noises, musical sounds or speech sounds independent of the auditory organ. The phenomena of clairaudience can easily be confused with delusions of imagination. In fact, they differ from the latter, that is, from hallucinations, in that the sounds heard in the context of clairaudience *are actually heard or exist somewhere* in Nature, however near or far, in the present, in the past, or in the future. The pure-hearer thus hears *existing* sounds: in the context of the partially realised perfect cognition, he becomes aware of *the symbolic relations* which can lead to sound manifestations in Nature and which at the same time contain *the tendencies which modulate* these sound manifestations. These symbol-relationships, in the right deepened state of mind, *actually manifest themselves* to the individual. They are therefore heard by the individual *as real sounds*, independently of himself,

where and when fate, the material world, *gives occasion for* the external manifestation of these sounds, for their utterance. The symbol-relations are always in the present, and in the *present* both past and future are involved. Pure hearing therefore extends to the infinity of space and time.

But whereas perfect-cognition concerns and embraces the full totality of symbols and symbol-relations, pure-hearing, which is not identical with perfect-cognition but only derives from it, *is only the inner experience of symbol-relations corresponding to the auditory faculty*.

The special faculties *which manifest themselves* are - each and every one of them - only *derivatives of* an inner cognition, which can be conscious well as diffuse (unconscious) in the process of contemplation.

In this way, clairaudience can also be seen as *a partial manifestation of* perfect-cognition in life.

The essence of clairvoyance (clairvoyance, *divyarúpaszajmvid, dibbacsakkhu*) is also the direct cognition of symbolic relations, and it refers only to those symbolic relations that can lead - and do lead - to the manifestation of *colour effects, visual impressions* in the external world, or in the inner world of the individual. All that has been said about clairaudience, with appropriate modifications, therefore applies and holds good for clairvoyance. Nor does *clairvoyance* manifest itself in the emergence of hallucinations, delusional visions, but the clairvoyant sees *reality as it really exists* in Nature; and his subtle vision, like the phenomena of clairaudience, cannot be confined by space or time within the limits of the material world.

We can distinguish practically three directions of clairvoyance; according to *the dead-seeing, living-seeing and mind-seeing* faculties, - according to the material level of body, personality and consciousness.

The *dead-seer* sees only the symbols of objects, from the point of view of the lowest level of Nature; on the one hand, the symbols of the elements (the gross elements), on the other hand, the forms of matter which constitute the body, the object. (Of man and animal he can only see the carcass, its material environment and circumstances, etc.)

The *living-seeing* one, from the point of view corresponding to the level of personality, sees living beings outside himself *as living and acting persons*; he sees their actions, their position and their movements, even their colours manifested in

their emotions, - but you can ignore their impressions.

The *mind-seer*, on the other hand, observes the symbol-relationships corresponding to the level of *consciousness*, and therefore gains direct insight into *the minds of* individuals outside him. He sees, therefore, as *and* what the individuals (minds) he observes perceive or experience in their inner world as visual impressions. Objects and phenomena are thus seen from the perspective of an alien mind,

On the higher, non-manifest levels of nature, form-seeing is not possible at all!

as it were, in the mirror of this alien mind, but without at the same time having direct knowledge of the material world which that mind experiences. For at all times it only experiences those subtle *images* which objects, persons and phenomena form in the observed alien mind.

Clairvoyance, like clairaudience, is therefore far from perfect cognition, even if it is essentially derived from the latter. For, on the one hand, mere object-perception can never include *the whole of* Nature, and, on the other hand, the experience of the perceptions of a foreign mind does not exclude the *errors* which prevail in that mind; etc.

Therefore, clairvoyance, as a special faculty, can only be *an accompaniment*, not *a means, a facilitator* or an end of right contemplation. For the super-normalization the faculty of vision, even if man's horizon extends to infinity, is as much *an obstacle* to right and perfect cognition as all the faculties of feeling and action which are connected with the material world and thus bind man to the material world.

The practice of immersion must therefore never be degraded by the disciple, for his own self-interest, in the sense of being used for the acquisition and manifestation of some special faculty!

The terms "dead-seeing", "living-seeing" and "mind-seeing" are not generally used. However, it is an apt way of expressing the essence of each of the different directions of perception.

We know all the way to simple tools, which can trigger a clarity of vision

phenomena. *Crystal gazing*, for example - the prolonged and rigid contemplation of a polished crystal surface on a dark background or perfectly flat by nature - tires the visual system and reduces alertness, while it shuts down imagination and stops thinking. In this way, it allows the consciousness to deepen to the point where it can already perceive symbols directly. The mind's attitude, on the other hand, in the process of crystal gazing, since it was initially directed only towards seeing, towards the will to see, *leads directly to the direct experience of the symbolic associations which give rise to the visual impressions*. Correctly practised crystal gazing therefore necessarily evokes the characteristic symptoms of clairvoyance. *But in the case of an unprepared mind it is as dangerous as any other deliberate cessation of thought, and as fraught with the same innumerable possibilities of misperception as unguided contemplation in general.*

Another similar tool for clairvoyance is the so-called "*miracle mirror*", or *mirror magic*. The practice consists in positioning oneself in front of a mirror of the right size - if there is no light behind one's back and therefore no bright light in the background of the reflection - and fixing one's gaze on the almost invisible surface of the mirror sheet, on a single point. The mirror sheet (mirror glass), by *separating* reality from the mirror image, is a symbol of the "borderline of manifestation" in the optical, physical sense. It is therefore even more conducive to the deepening of the borderline of manifestation with the loss of alertness and the cessation of thought than the contemplation of a simple crystal surface.

In the moment of the direct experience of the symbol-relationships, which goes hand in hand with the contemplation, the reflection *changes of* itself. Its place is taken - in whole or in part - by the image, or rather by the image-elements, which arise from the experienced symbol-relationships, through the arbitrary transformation of symbols, in the range of visual impressions - in the consciousness of man. These images which arise may reflect reality itself, but they may also personify its *symbolic interpretation*. (Similarly, as in the case of dream-images, the essence and tendencies of subconscious whirlpools are almost always expressed *symbolically*.) For the images which arise in the course of the mirror-spell are merely conscious *projections of* the experience of symbols transformed to the lower level of the material world. The formation of these images is also influenced by the individual *character of* the clairvoyant and *by the thought process* he or she was engaged in prior to the experiment. Stb.

None of these practical means, therefore, is capable of realizing real and error-free clairvoyance if the man who seeks to attain clairvoyance does not know Nature, does not practice contemplation, and

so that he does not know the degrees of deepening of consciousness, - and if he is still a prisoner of desires and aversions, and most importantly: if he does not view his inner and outer worlds impersonally!

But even so, in a favourable case, some development of clairvoyance is possible, according to the degree of development of the person.

However surprising - or daring - it may seem to Westerners to claim that *there is* indeed *a* vision independent of time and space, with the knowledge of yoga, symbols and Nature, not only can our doubts be dispelled, but *we can understand* the nature and nature of clairvoyance, as well as *the realities of deep cognition*. From the yogi's point of view, all that man - in general - regards as supernatural phenomena or miracles becomes *simple and explicable*.

Even when *clairvoyance* occurs together with the ability to *hear clearly*, we cannot speak of supernatural phenomena. Similarly, *the faculties of touch, taste and smell*, which are independent of the senses, can also arise. These, in conjunction with the foregoing, make possible *the full experience of* objects and phenomena which are clearly seen.

And if the clairvoyant directs his attention to an object or a person - so long as his special faculties of perception are in action and produce manifestations in his mind - he can thereby influence his subtle impressions, formed by inner experience, to arise in connection with that object or person in a certain direction and sense.

In this way, it is possible for the clairvoyant *to see what he wishes to see*.

In the course of the practice of clairvoyance, moreover, forgotten images, impressions and scenes often come to one's attention - clearly and faithfully in all their detail - to which, when they were before one's eyes, little or no attention was paid. It is even possible that *certain sporadic scenes of* man's *earlier life may also* appear in this supernormal vision. After all, all the experiences - the *memories* - of every life are incompletely present in the instinctive world.

And since the past differs from the future only in its sequential development, actual *foresight* unfold just as clearly as clairvoyance can at other times

only applies to the present or the past.

Whether the means of divination be the network of palm lines, the relative position of the cards in the deck, the flight of birds, the migration of smoke puffs, the whimsical placement of muddy coffee grounds, or anything else, a prediction in accordance with the future can only ever come from *the direct experience of the symbol-relationships*, whether in the perfect-cognition of immersion, or the clairvoyance, clairaudience, etc., that comes from perfect-cognition. of the phenomena of clairvoyance, of hearing, of hearing, of hearing, of hearing.

The prediction made by the symbol-relationships is fulfilled by the order of Nature, — regardless of whether it can be logically supported by inference or is unreasonable. For, on the one hand, when symbols are directly observed, the dispositions brought to the fore from their sphere - the elements of the prediction - naturally tend to be realized in the material world, and, on the other hand, from the experience of symbols, *one can only predict* what is in their relations - at the time of the prediction

— really in it, or ready to reveal itself!

Even astrology - predicting from the position of the stars - is ultimately nothing more than this kind of *symbolic explanation*. For the position and relation of the planets in the heavens at the moment of a birth can only be a manifestation in Nature of the *same* group of which also produces birth, influencing the whole future life of the individual by the endowments and circumstances of birth, and which also rules the inner and outer world of the individual in *all other respects*. If we gain an insight into this group of symbols - either by calculating the position and relationship of the planets or by the power of clairvoyance - we can see the fate of the manifestations arising from the interconnected symbols, and thus the life they create, and thus the whole fate and future of the individual.

However, this is only possible if the imagination - the function of character - does not in the slightest way influence the clairvoyant's insights. The clairvoyant, the clairvoyant, must therefore never combine and deduce, but must dogmatically

In simultaneous events, a common set of symbols is always manifested, however distant these events and manifestations may be from each other.

to accept the elements of insight or prediction that arise from themselves, so that the images thus obtained are truly in tune with fate, the future, reality.

Among the non-manifesting Nature, in the fact and being of pre-existent, latent and manifestation-creating samskaras, *unattached to the outside*, there is all that is and all that is possible in Nature. It is the totality of samskaras that constitutes the 'great-embodied' (*mahāvideha*) reality, the unity which, as a set of causes and ends, actually includes all Nature: the primordial, the manifested and the manifesting world. *All change, therefore, not only takes place in the circle of manifestations, in the material world, but is also contained in the relationship of the samskaras, in the incorporeal set of samskaras, - indeed, it is only in this subtle sense that it constitutes reality, - as the manifest world, in its entirety, is an illusion arising only from the circle of samskaras and arising in the world of samskaras!*

Therefore, in the face of the supreme clarity, if it is directed towards this "great beyond", all veils of illusion are lifted, all illusions which obscure and could obscure the light of understanding and knowledge are removed.

The clarity of vision, directed towards and embracing Nature as a whole, is thus - in principle - *clear with perfect cognition*.

Yoga Aphorisms of Patanjali, III. 43.

But all those *phenomena* of clairvoyance (clairaudience, etc.) which manifest themselves in the sphere of *consciousness* can only be sporadic *fragments of* perfect-cognition itself projected into the sphere of consciousness; for consciousness can never be capable of receiving and comprehending all that perfect-cognition embraces in its infinity. On the other hand, the projection of perceptions and cognitions naturally goes hand in hand with a corresponding *transformation of* symbols, for each symbol, as we know, manifests itself differently on each level of Nature. Each symbol must therefore manifest itself *differently* in consciousness than in perfect-cognition.

All the "perceptions" (impressions) of the special perceptive faculties projected into consciousness can therefore never be identical with the reality perceived, but can only be *the carriers*, the "*signs*" of reality. Their correct interpretation requires just as much *comparisons* and, in connection with these, appropriate *habituation*, as all ordinary perceptions can only be interpreted in life through a series of comparisons and through habituation.

The infant, when it first sees the moon, reaches out for it, because, lacking sufficient experience, it cannot yet judge correctly what the sensory impression it has of the moon actually means. But even the adult who is not familiar with the system of automatic telephone sets, though he hears a buzzing sound in the receiver of the telephone set, cannot judge from the fact of the buzzing itself whether it is a ringing, a dial tone, a ringing or a busy signal. And so on.

Likewise, the clairvoyant cannot correctly interpret the images of his subtle perceptions projected into his consciousness - when he first experiences them. He does not know whether the rippling surface of the water he sees is image of a river, a lake, or the sea, nor does he know where what he sees is, whether it is from the past, the present, or the future, nor does he realize what circumstances the image he sees expresses in its symbolic nature. But if he makes comparisons between his individual perceptions, he learns that the image of a serene water mirror, for example, cannot mean that someone is drowning, that movement means life, that the river, lake and sea have their own particular ripples and moods by which they can be recognised, that the warning structure of images is a sign of the future, and so on.

The correct interpretation of clairvoyance in the mind has to *be learned*.

Perfect-knowledge, on the other hand, naturally involves total knowledge, *which is self-evident and needs neither habituation nor comparison to unfold in its characteristic infinity*.

But even in perfect-cognition, the self-consciousness is not one with the self-consciousness of individuals outside it. This unification occurs only *in bridging-cognition*. The special faculties which arise *from bridging cognition* are therefore of a different nature.

This includes certain phenomena of necromancy and spiritualism, in so far as they do not bring to the surface in their material manifestations the individual past of the necromancer - his former lives and his former past selves.

In bridging cognition, the cognizer becomes identical with the totality of individuals. All the lives and experiences of each individual, from the beginning of development to its infinity, are thus included in this cognition, and can thus be reflected in individual manifestations through the special capacities that result from it.

In this way, the living and the dead can indeed be summoned. Their self-consciousness - independent of their actual individuality - can be manifested in space and time. For all those symbols and symbol-relationships which exist and exist in the particular instinctive world of any individual are projected in the bridging cognition *into a single, common instinctive world which embraces all Nature*, and from this - in the outward phase of the breath - can also arise to the boundary of manifestation, causing and giving rise to corresponding manifestations by their appearance in the material world. Each such manifestation naturally reflects an alien *self*, and the specific memories and experiences of the self concerned, - as its individual instinctive world, which also includes *the faculties* corresponding to the degree of development of the self concerned. The manifested self can therefore feel, act and manifest its capacity to think, and can have an independent character, - and even take on material *form*.

In the end, however, the dead-witness only projects the scope of his own contemplation, *his own cognition*, in the form of these revelations. Behind his special capacity for transcending-cognition, each individual and each self: *is in fact himself*. And in this way he only manifests himself, feels himself, and acts himself, in every being invoked.

All the phenomena of spiritualism are therefore - even if the dead-invoker does not only draw from his own individual past and recall his own past experiences of rebirths and lives - *merely illusions from reality transformed into the plane of the material world*. The cognition that lies behind them may encompass all of Nature; but the phenomena themselves - the living beings and the song that manifest - are nothing more *than projected illusions*.

We know from records and tradition that such phenomena do occur in life. But the yogic literature also lists many other special abilities that are completely alien and surprising to Western man, and for the most part unimaginable.

But even these abilities can be understood, at least in their essence, if we know the depths of the stages of deepening and the cognition associated with them, as well as the eight basic *siddhis* (special abilities) that go with cognition.

Also connected with the fact of life and death is, for example, the special ability to *transfer into another body (parasarívesa)*. According to the teachings of yoga, the consciousness can pass into another body if it knows the phase of *emergence (udana)* from the circle of manifestations (the material world), as as the other phase of individual breathing (*samana*), which gives rise to life, combustion, *birth* in Nature. By loosening

the cause of the bondage and knowing perfectly well the *way* in which the act of rebirth takes place: the yogi can transfer his mind into the body of his choice, regardless of the existing laws of fate.

This - otherwise seemingly fantastic - ability to relocate is also explained by bridging cognition. For at this highest stage of cognition, the yogi not only sees before him the infinite Nature, in which he can choose a body, a manifestation, but also sees and experiences the *innermost circle, the centre of* Nature, in which all individual chakra systems converge, unite, and from which all chakra-systems originate and proceed, - into this centre, therefore, the self-sphere which causes its own bodily manifestation *can* also *retreat*, and from which *it can* again *extend*, in any direction, towards the material world, or towards some further bodily manifestation.

From the point of view of this supreme cognition of Nature: even the ability to transpose into another body becomes comprehensible.

All the so, because of the

Yoga Aphorisms of Patanjali, III. 38-40 (Compare with Figure 4)

the phenomenon of *partial* mind-shifting from life, from experience, we already know.

Because hypnotism, hypnotic procedures, are used to *create a space* in a stranger's personality for the manifestation of oneself, one's own mind. And when the faculty of suggestion reaches its highest degree and the practice of suggestion becomes truly perfected, the suggester becomes convinced that in the person being suggested, within the circle of suggestions that have become active, *he himself is also the subject of action and suffering*. Then he realizes that the performance and execution of suggestion is a manifestation of his own mental formations; the alien chakra system is only a means by which he extends his own life, enlarging his material world, giving a wider scope to his instincts and inclinations, using the feeling and acting capacities, the perspective and self-consciousness of an alien being.

In all suggestion, even in the work of the advertising designer, there is a manifestation of the special faculty of thought-transference: the action *of reaching out* from the inner world of alien minds to the outer world.

The doctor, the stage hypnotist and the stuntman, the scope of their profession and occupation, consciously perform and practice suggestion. He learns, therefore, how to apply, control and develop more and more the special faculty of suggestion within himself. With the right knowledge and a wealth of experience, you can achieve a truly artistic degree in this field. But just as the cat sometimes, turning in circles, chases its own tail as a foreign body, and just as, for example, the infant tries to grasp and catch its own legs because it does not recognize that even in the most distant part of its body it is itself, itself moving, itself acting, so man needs innumerable experiences to recognize himself in the conduct and action of every person he is suggesting: ***his own conduct and actions, the workings of his own mind.***

In the West, this idea is so alien, so incompatible with the spirit of the material sciences, that Western man can never, so to speak, grasp the true meaning of suggestion.

All those suggestions which lack the conviction that the suggester himself feels and acts in the person being suggested: they are only unconscious applications of mental displacement. They are fragmentary, superficial manifestations which do not lead to the suggester actually extending his whole mind to a stranger. If, however, the corresponding conviction - as a direct experience - already exists and is formed, then the ***bridging cognition*** itself manifests itself - by a natural transformation - in the mind of the suggester, in the material world.

Hypnotism, suggestion, is also ***a transfer into a foreign mind, a foreign body.*** The difference is that the consciousness of the individual who uses the special ability of suggestion does not simultaneously retreat to the centre of his own chakra system, ***does not leave*** the circle of his own mind and body.

However, the mind, according to the teachings of yoga, can be transposed not only into a foreign body or person, but also ***into space in*** the material world - ***into*** some other ***environment.***

A focus on the relationship between body and space (***samyama***) - and a convergence of perspective with the concept of lightness of mind, which is naturally realised in the unification with the ***single*** samsara (the subtle focus of bridging cognition) - ***can freely alter the spatial relations,*** in the sense that the spatial environment can shift relative to the material body, and even emerge anew around the body.

This ability corresponds to ***the fourth basic siddhi.*** The yogi - immersion

can push arbitrary symbols and symbol-relationships into the background, or make them emerge and manifest in Nature. It can thus freely influence the symbolic manifestations that fill the space and *form the environment*, or - if it removes them from the foreground - it can fill their place in the space manifesting around it with freely chosen manifestations.

And, by the general principle of relativity, any drift of the environment is: relatively unambiguous with the body's drift in the opposite direction. The descent of the environment is evident *from the rise of the* body, and the forward movement of the descending environment is evident *from the rise of* the body. And so on. Thus, *not by influencing the body but by influencing the environment* and by changing the relative space relations accordingly, *levitation*, the apparent independence from gravity: *the phenomenon of movement in space (akasagamana)*, can be realized!

The substitution, the complete transformation of the spatial environment by the change of the symbol-effects, means that the body *is transferred to another environment* without having to make the intermediate journey in the material world. In this way, the yogi - man - can manifest himself in any place he chooses, in his own mind as well as in his materiality. Moreover, if his immersion does not dissolve the manifestation of his body in the environment which he shuts off from his contemplation, then, but of course only from the point of view of individuals outside him, his body will continue to exist in the old environment. And in this case his bodily manifestation - although he acts only in one place! - is duplicated in Nature.

All this is taught by yoga. Similar phenomena, however, in the form of spontaneous manifestations of the ability to shift, are occasionally observed in ordinary life; at least there are numerous, reliable records of such cases and observations (see the works of C. Flammarion, B. Joire, S.V.Schrenck-Notzing, etc.) It is quite incidental, however, what percentage of the recorded cases is based on a delusion. For even if none of the relevant testimonies are taken as credible: the *possibility of* symptoms of spatial etc. displacement *still exists*, - since the yogi, if he can understand the symbolic relations

Yoga Aphorisms of Patanjali, III.42.

to change Nature, while at the same time changing the manifestations, the environment and the

can also change the outside world, regardless of the ordinary laws we live by as human beings.

The material world, with all its objects and phenomena, is a mere illusion. Its essential essence, from which all illusion springs, is always a set and a tangle of symbols. All effects that directly affect symbols: they change the material world *essentially*, or transform the illusions themselves.

We can also speak of relative disappearance, of *becoming invisible (antardhana)*, in the sense that the yogi, by directing his contemplation to the *visible* form of the body, and through his contemplation, by the power of his immersion, while suppressing and suppressing the symbols of the existing relation and relationship between the organ of vision and light, he prevents the body, as the object of observation, from 'self-revealing' its power, or the manifestation of this power in the material world: *it naturally eliminates the visibility of its body*. In this case, its physical manifestations - in the realm of visual impressions - *become imperceptible*, both to itself and to external observers. *The actual disappearance of* a body, on the other hand, according to the teachings of yoga, can be achieved by the yogi in the context of an immersion which is directed towards the complete and total suppression or dissolution of the symbols and symbol-relationships which constitute the body and produce the bodily manifestations.

And since the (manifestationally) dissolved symbol-relations *are independent of space and time*, and *can be restored to* their original state in any context - that is, in any place - it is possible to *actually move* a body (or object) *to any environment*.

Here we see the real *explanation of* the so-called *apport phenomena* - the disappearance of objects and their reappearance in another place, or the phenomenon of penetration through matter. The contemplative mystic, whether consciously guiding his contemplation (yogi) or unconsciously (e.g. in spiritualism, *a medium* capable of creating physical phenomena) *does not* in fact *break down the gross matter of the objects to be apportioned into its elementary atoms* (for this is not possible in the material world), but dissolves, in a sense, *all the manifestations of* the symbolic relations which constitute the objects, that the symbols of the object to be reassigned are completely detached from the other symbol-relations that make up the environment, and are restored to a latency within the boundaries of manifestation, forced to lie dormant in relation to another environment, at which point the object in question, in its original state, *is manifested again in the latter environment*. In principle, there should be no spatial obstacles (e.g. walls, distance, etc.) to such a displacement of objects, since the latent symbols are hidden *outside* the space of the material world the space of the world of the world

In nature. In reality, however, the distances that can be traversed depend on the depth of immersion, and can only become unlimited in the supreme immersion that embraces all of Nature.

The special abilities which produce physical phenomena, on the other hand, *if not the result of some consciously directed, supreme immersion*, can only be fated - as it were *accidental*. Judged from an objective human point of view, they therefore appear more or less *meaningless*. In spontaneously created apport phenomena, we usually find no more reasonableness than we might expect from a small child acting purely out of play, testing its powers and abilities in life, in the outside world.

But if we consider that the spontaneously arising special faculties and the unfolding of the highest order of cognition are related to the *human* stage of development in about the same way as the faculties of an adult human being are related to the developmental stage of an infant or child in life, - then we can understand it, that all spontaneous manifestations of the special faculties which result from bridging cognition are indeed "games", a trial of the individual's wings, are not intended to produce meaningful phenomena, but merely serve the purpose of *testing* and *practice*.

However, the situation is different if the special abilities are consciously controlled arise from *yoga immersion*.

According to the teachings of yoga, applied and guided meditation (*samyama*) on the gross elements and the inherent nature of the various levels of Nature in the elements ultimately leads to mastery over the elements, manifestations and *the material world*.

And the unlimited *domination* thus achieved also has an infinite number of *applications in* the practice of immersion. For, as we know, all eight basic special abilities are realized in every immersion. All *siddhi*, therefore, go hand in hand with mastery over the elements.

In this way, the yogi is in complete control of the material world.

And the material of its body consists of the rough elements. In the same way, therefore, he rules his *body*. He can remove the defects of his body, remove its fragility and perishability, and also make the matter of his body independent of the laws of the elements in Nature. If he wills, his body does not age. And it is not affected by germs, poisons, fire, etc.

The use of special powers in this way therefore also provides a means of *healing*; not only the yogi's own body, but any living body, regardless of spatial distance.

And if the skill of healing is accompanied by the full development of the special faculty which produces the *phenomena of apport* in the deepening, then in principle there is no obstacle to the deepening yogi's being able to use defective or defective parts and organs of the body

Yoga Aphorisms of Patanjali, III. 44-46.

to replace foreign, healthy matter (organs), by the power of immersion *to transfer matter*. Since, on the other hand, the domination over matter also offers the possibility of *qualitatively transforming* matter by the suppression or activation of appropriate symbolic connections, the diseased organs of a body can be recreated *from the earth* alone - the symbol of solidity. Stb.

We can therefore understand the miraculous deeds of yogis and mystics, relying only on a proper knowledge of the doctrine of symbols - the background of illusions that constitute Nature - without seeing supernatural phenomena in their actions.

We have said it many times, but still we cannot stress enough that tangible and visible matter - the matter of bodies and objects - is not reality, but only a mirage projected around us by our faculties of feeling and acting. What is truly real in matter is always the symbol. The direct cognition of symbols and the mastery over them must therefore naturally lead to *a transcendence of the ordinary laws of the material world*, far beyond the limits within which we - as human beings - live and think!

Thus, for example, yoga goes on to teach that through direct application and direction of meditation on the essence of the faculties of feeling and action and on the various levels of Nature inherent in these faculties, the yogi *also* acquires *unlimited mastery over the faculties of feeling and action*.

At this stage of deepening, the individual no longer needs distinguishable *organs of feeling and action*, nor *faculties of feeling and action*, but can realize that sensory impressions, from organs and faculties

independently - as symbol-relationships, to ***be created*** purely ***by themselves***. And in this way it can really do everything and create everything in its inner and outer world, without being limited in its actions in any sense or to any degree by the materiality of its organs and faculties. And the special faculty of creating all things is already clear from the dominion over ***primordial matter***.

Therein lies the ***endless*** possibilities of yoga immersion. The immersion that ***is directed firmly*** to a single point, ***a single samskara - as the centre of Nature!***

Let us also attempt to ***graphically illustrate*** difference between directed ***immersion*** and un-directed ***immersion***, summarising what has been said so far, so that we can clearly see the different paths the two approaches take.

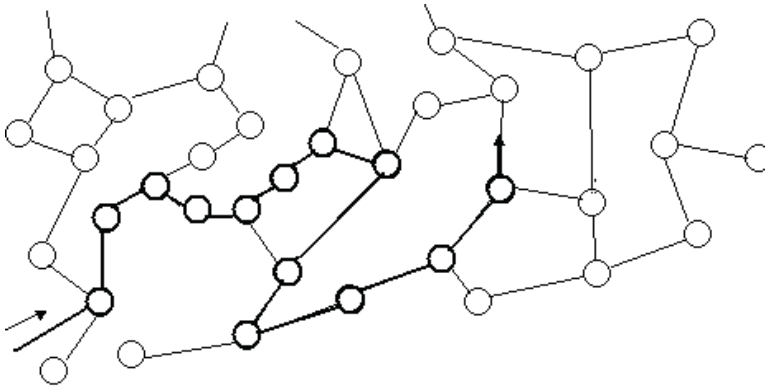
We know that straight-line immersion is directed only to symbols - and ultimately to ***a single*** samskar - and is independent of symbol-relations, even if in perfect cognition it also cognizes the relations of these relations. In contrast, a disoriented contemplation is always a prisoner of symbolic relations and wanders ***between*** and ***along*** these relations.

Yoga Aphorisms of Patanjali, III. 47-48.

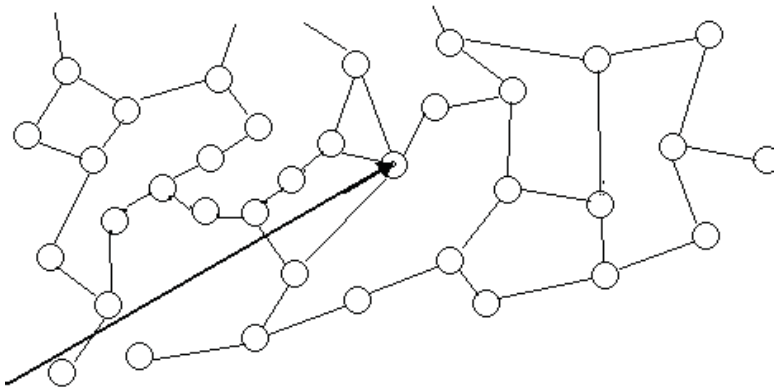
If we graphically represent (more correctly, ***symbolize***) the web of instinctual ***symbols that are non-manifest***, then if we express the symbols by circles, we can show a ***three-way*** relationship of each symbol (circle) ***at most***. (See Figure 9.) For if a symbol (samskara) is connected to ***four*** other symbols: ***all five intersections of the symbol's "axis system" exist, and therefore the symbol manifests itself in the material world!*** (See Figure 6!) The four "corners" of the axis system of the samskar form intersections only if each "corner" is connected with an external symbol; then there is also ***the fifth*** intersection - at the centre of the samskar. If all five intersection points exist, the samskar is already creating a direct manifestation. Thus, there is never a four-way relationship between the manifesting and the non-manifesting symbols, beyond the boundary of manifestation.

Figure 9 shows the path of the out-of-direction view in the web of non-manifest symbols. As we can see, this view only affects the

symbols, and *always follows the existing symbol-relationships*, gets entangled in their web, changing its direction between symbols in a fateful way, in a field of the symbol-weave from which it cannot escape by its own power. This approach moves in a zigzag direction, can touch a symbol several times, and in this way - fatefully - can also return to its starting point, wakefulness.



9. ÁBRA



10. ÁBRA

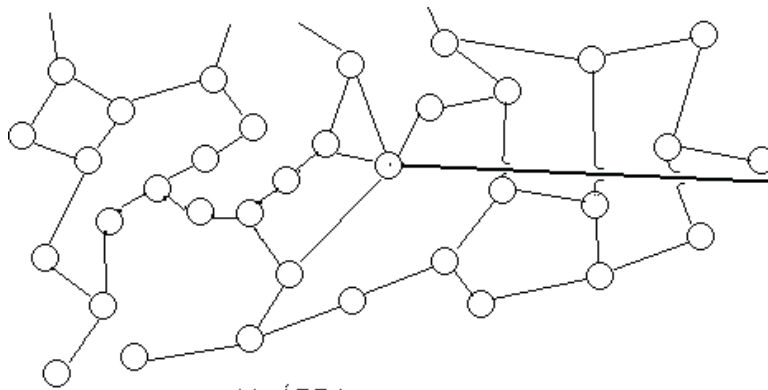
Figure 10, on the other hand, shows a straight line of directed immersion, which ends in a single symbol, even though it crosses a myriad of symbol-relationships. When contemplation is dissolved *in a single symbol*: from this symbol it can survey the totality of symbols, the whole of Nature; for *all the* symbols of Nature are in some relation to this samscar. This is *perfect cognition*. In essence: the symbols and the

consists *merely in the cognition of* the symbol-relationships, without the vision really picking up and following the zigzag direction of these relationships!

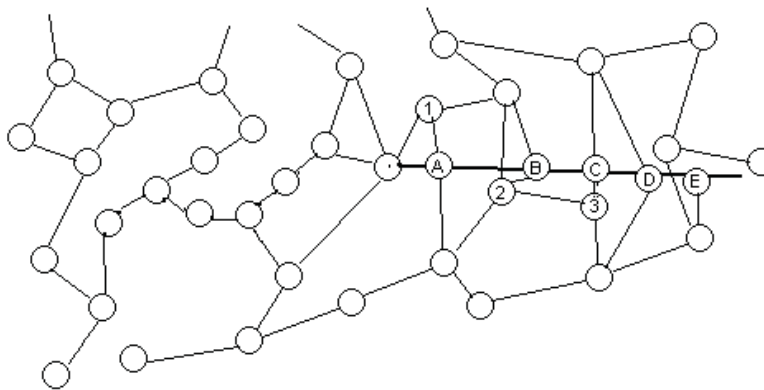
Figures 9 and 10 illustrate the difference between deepening and deepening.

Likewise, graphic representation can be used to express - symbolically - the use and manifestation of symbols as backgrounds at will, i.e. the use and manifestation of special abilities *to disrupt* relationships and *create* new ones.

Figure 11 shows the direction of the *breath out (exhalation)* from the symbol at the core of the deepening. When the consciousness turns from contemplation back to the material world, it can use the power of exhalation to 'blow away' the symbol-relationships that stand in its way - just *as blowing can turn a flame sideways without extinguishing it*. The existing connections *are not actually broken*. The fact of their dissolution is only there as long as the exhalation itself takes place. Special faculties can therefore only *temporarily* eclipse fateful manifestations.



11. ÁBRA



12. ÁBRA

Once the effect of exhalation is gone, the connections are restored and their intricacies remain **unchanged**. The manifestations which have been removed by special faculties **will** therefore at some time **reappear**, and the old order of Nature will be restored.

However, if the yogi, in the act of turning back from contemplation - in the exhalation - **brings** some of the pre-existent samskaras of the **primordial matter into contact with the existing symbols**, then new relationships in Nature are indeed formed. In Figure 12, the samskaras marked A, B, C, D, and E represent the symbols emerging from the primordial matter along the line of exhalation. These symbols **actually** change the symbol-texture of the instinctual world. And all those samskaras which in such a case come into contact in four directions: they produce **manifestations** in the material world. Thus, in our example shown in Figure 12, symbols 1, 2, 3, and A, B, C and D are indeed manifested in the material world. **The symbols brought up from the primordial do not sink back into the primordial** Therefore are 1, 2, and 3.

the manifestation of symbols becomes *permanent* and independent of the exhalation, the existence of exhalation. However, the symbols A, B, C and D become *latent*, within the boundary of manifestation, when exhalation ceases, as they lose their two-way relationship.

When the exhalation line (marked in bold) is considered missing from the diagram!

In this we see the actual explanation of the change of Nature, the so-called *miracle-working*, and we can understand that the changes thus produced *are* partly *maintained* and partly *removed* - after the natural background of the yogi's special ability to do something.

Thus, for example, a body surface rendered insensitive and inviolable to the effects of heat *becomes again scorchable, burnable*, an object rendered invisible *becomes visible again*, etc., but the object that has been retrieved remains, the sight restored to the blind *can* only *be lost again by external causes*, and so on.

For the yogi, Nature is therefore not only an infinite field of cognition, but also an infinite field of action.

For *this is the very purpose of Nature*: the acquisition of infinite experience, and in this connection the realization of liberation from the circle of experiences and relativities - the separation of the Soul!

But man lives in a narrow vision of the earth. In his cognition and in his actions, he is a prisoner of laws and constraints. His special abilities are still only instinctive, unconscious. He does not dare to face these faculties openly, and is not brave enough to take note of what is beyond his intellectual grasp; just as the adolescent youth is afraid and shrinks from the open recognition of the love that first arises in his heart, the manifestation of the 'unknown'. Rather, he denies the depths into which he might dive, denies even his experience of them.

Only the yogi, the contemplative, who knows Nature and knows its purposes, sees man's true place in Nature, *at the centre*, and agrees with Nature on the cognitions, the possibilities of action and the infinite responsibilities that come with this sublime place.

Because for man in life, the application of all ordinary and habitual faculties is a game, or a means, *an instrument of power*, used for selfish and

to serve its selfish ends. *In the same way, therefore, man perceives the manifestations of special abilities!*

The practice of magic, prestigious sorcery and witchcraft, etc., are all a consequence of this self-centredness - in the history of mankind.

This narrow and selfish view populates the background of Nature with ghosts, spirits, devils and gods. For any contemplation which is not guided by a correct knowledge of Nature, but by superstitions and beliefs, may just as well lead man - the mind - into some illusory world (lokas) of witch-meetings, of "incubi" and "succubi", just it may allow the appearance of the dead conjured up, or the retrieval of pebbles, snakes and birds, in the meetings of curious and mysterious people in search of the afterlife, etc.

But this does not *reasonably* promote the development of the individual.

The yogi does not strive to achieve special abilities! He does not seek authority, power, because he has no individual goals. Nor can he stray into the illusory worlds of appearances, as he always has the ultimate goal - the ABSOLUTE - in view.

A yogi is not a magician. He is only *a perfect man* - in the noblest, highest and already *truly unlimited sense of* the word.

The yogi knows well that *he who changes his inner world also changes the outer, material world*. By his efforts and endeavours, therefore, directed towards infinite *inner* knowledge and advancing his own individual development, he is in fact serving the whole of humanity, the immeasurable world, the *whole of* existence and Nature.

He knows well that special abilities - in the right sense - should only come from immersion. And any use of them which is clearly an interference with the existing order of Nature, even from the point of view of cognition and individual development, is unreasonable and wrong!

So it does not change the order of Nature. And he does not demonstrate his special powers, either to himself or to men.

IX The Spirit.

If we wish to speak of the Soul and to shed some light, at least to some extent, on the very nature of the Soul, we must again start from the statement that the realities of Nature are not the objects and phenomena of the material world, but only the *symbols*. All symbols, as we know, can be traced back to a single symbol: the symbol of Nature. But Nature itself is only a *relative* reality. *Other than the Soul, the Absolute!*

The Spirit is the only reality which man can *never* know in its true nature, even in the deepest contemplation.

The Soul: *absolute* Reality. It does not belong to Nature. So even the cognition that encompasses all of Nature does not concern the Soul. But at the same time, the Soul - as ABSOLUTE - is nevertheless involved in all cognition, since the actual cognizer, the actual observer: *is always the Soul itself!*

Csak tagadó formában határozhatjuk meg a Lélek mivoltát: *nem ez és nem az!*...Minthogy a megismerés sohasem irányulhat a legbensőbb középpontra - a megismerőre, - amelynek számára a megismerés létrejön.

On the other hand, since Nature *is not* the ABSOLUTE Reality, the fact that the Reality of the Soul in Nature can *only* be expressed *in negatives* proves at all times that the Soul is in every respect *outside the circle of relativities of Nature*.

And the opposite notion of "being at the centre of all relativities" and "being outside relativities" can only mean *one thing* from the point of view of ABSOLUTUM; from the point of view of ABSOLUTUM, which, precisely because it is absolute reality, cannot be related to anything but itself.

It is difficult to describe even in outline, but it is equally difficult to imagine even roughly *the difference* between Spirit and Nature. For, according to the teachings of yoga, *omniscience and omnipotence are derived from the mere knowledge of this difference!*

Let's try to make a comparison. Let's follow a trail of thought that leads from Nature to Spirit. However incomplete our resulting train of thought may be, it cannot be faulted for its incompleteness, since

appeals not to our logical thinking, not to our logical understanding, but to our higher knowledge alone.

Nature, as we know, consists of **three components** - matter, force and intelligence. These three components are the three different faces of symbols. Nature is made up of **symbols**. But symbols can only create something, can only have an effect, if **they are not alone**, but if they are in a **relationship with** each other in any sense. And the essence of this relation is **relativity**.

Nature, which is a set of symbols, is **not**, according to yoga, **for its own sake**, but for the purpose that relativities may arise, exist and manifest in it; or rather, Nature came into existence because relativities **arose** in the first place.

It is the totality of relativities that constitutes the object of cognition and creates cognition. For, on the one hand, **only that which** is relative can be cognized; and, on the other hand, it is precisely the possibility and fact of **comparison** inherent in relativities that constitutes cognition itself. The actual "cognizer" must therefore be other than Nature, because all relativities - in their entirety - can only become cognizable if the "cognizer" itself stands **outside all relativities**! Therefore, only the **Absolute** can be a real **cognizer**. And what is absolute can have no place anywhere among the relativities. Nature, therefore, cannot really include the Soul, the ABSOLUTE. The Soul, on the contrary, since it has no definable **place**, can cognize relativities from anywhere, from the point of view of any centre, since any point without a territory can be at the same time an **absolute** centre in Nature.

Everything that is created is created in Nature and derives its existence from Nature. The Absolute never initiates a process and never suffers the repercussions of a process, as it has no relation with anything that is not itself. **The Soul is therefore neither acting nor changing.** The Soul has no will, in fact it does not emit power, nor even light. Yet it is **by the Spirit that** Nature and all that is in Nature arises! In such a way that, since ABSOLUTUM is the **only** reality: therefore all that is **relative** can only be **a reflection of** this only reality. **Nature is therefore an illusion**, which, by its very existence and illusion, proves the reality of the ABSOLUTE.

We can see that ABSOLUTUM cannot be complete and unique unless it excludes all possibilities of relativities around it. And the only way to eliminate the possibilities of relativities around the Absolute is to attempt to

to realize their illusory existence, and it is in the realization of this attempt that they are proven to be unreal, or cease to be possibilities.

This is the explanation of non-knowledge and the creation of Nature.

So the Spirit's *action and active-power* is manifested in Nature, - *but without the Spirit really acting, really expressing an active-power in an active way!*

Just as the iron filings are arranged in regular rows, with a planned purposefulness, around the magnet, near the magnet, without the magnet - *as the agent* - in any sense participating in this process, - so too, movement and order arise in Nature: *by the mere action of* the Spirit, without the Spirit actually acting.

Samskaras, as we know, are not dependent on time and space - yet they are eternal. For they are the stuff of Nature, which (as time is rooted in it!) *is eternal*.

The Spirit, on the other hand, *cannot be eternal, but neither can it be fleeting*. (For every property expresses a relation and is therefore relative.) The Spirit, therefore, is independent even of eternity, and is, figuratively speaking, *"above" even eternity*.

But on the other hand, since the ABSOLUTE is the only REAL, - everything that exists must be contained in this ONE REAL, must be essentially *one* with the Absolute! And in this way the Reality of the Soul is still contained, reflected in everything, - in eternity as well as in impermanence.

With any conclusion concerning the Spirit, we can and do arrive at paradoxes.

This is why we can also state the greatest paradox, that the only way and possibility of truly knowing the Spirit is to *"recognize"*, *in* the clarity of the deepest contemplation, *everything that is not the Spirit: that is not the Spirit, and not even the unknowable Reality of the Spirit!*

In fact, as humans, we have no need to ever seek to actually *know* the Spirit. For both the realization of *the other (asampradnyata)* and the attainment of the ultimate goal of yoga, the attainment *of detachment*, merge our human consciousness into the Absolute Reality of the Soul.

But to merge into the Reality of the Spirit *is not cognition. It is incomparably more than that.* For in the ABSOLUTE, as the only reality, there is the essence of all that exists and can exist, and even of which is not possible in Nature and in existence.

When, in separation, Nature for the individual finally ceases to exist, and thus the individual itself ceases to exist, *all that* the individual has thus lost remains, in fact, besides being identical with all that has *never* belonged to the evolving individual throughout the whole course of evolution. Separation is therefore not a loss, but - from a human point of view - an immense *gain*! If, however, we consider separation from an absolute point of view, we can no longer speak of loss or gain, since the absolute centre and innermost essence of the individual - throughout the whole course of infinite development - has always been and remains *the same* ABSOLUTE - the BEING - which, even in separation, merges into *itself* and dwells and remains in itself.

Human wisdom can never put the reality and nature of the Spirit into a framework of definitions, but can simply create **words** - symbolic expressions of the Spirit. **Pranava** - the word "**AUM**" thus includes the concept of **ABSOLUTUM**, of **SOUL**, just as the Chinese **TAO** (the way), the Sanskrit **ISVARA** (God), the Sanskrit **ATMA** (the immortal self), the Sanskrit **PURUSA** (individual soul), the term used in the philosophy of the Kushya, the **BRÁHMAN** in the Vedas, the Arabic **ALLAH**, etc. All refer to the absolute centre of man, the individual and Nature and the path leading to it. As the way: the truth itself; and the truth: the BEING itself, the ABSOLUTE.

THE BEING: there is and there not.

The BEING does not act. **Yet it is in ceaseless action**. For all changes in Nature and all actions of the individual are both the result of the REALITY of BEING and reflect the REALITY of BEING.

In the reflection, the ONE OF THE TWO (Soul and Nature.)

But since the reflection - the formation - is itself a separate entity: the TWO is in fact split into THREE (**Soul, Souling and Nature**).

This trinity constitutes being and non-being.

This trinity is also the basis of self-divorce and cognition.

We also see a reflection of this trinity in the manifestation, or eternal incarnation, of **matter, force, and reason** - the three components of Nature, the triple image of symbols - in the realms of being and non-being.

No "reflection", however, includes ABSOLUTUM. Just as **matter** does not include Nature proper, just as **force** cannot be equated with breath (as the effect that creates, sustains and abolishes all Nature), so **neither is reason (clarity) identical with BEING!**

Reason cannot be even a certain **part of** the Reality of the Soul, as the ABSOLUTE can never be divided into parts. Reason (**sattva**) is indeed that which is **supreme** in Nature. Yet it is so immeasurably different from SOUL - even though as **light**: it reflects the Reality of the Soul - that the mere recognition of the **difference** between reason and SOUL is clear

with omniscience.

In vain, then, do we seek the SPIRIT in the circle of reason, in vain do we search in the depths of light, but we can never really find it on this path. Just as we can never find and reach *ourselves* even in our clearest reflection.

There is no need to prove the "existence" and reality of EXISTENCE.

See Volume I, Chapter X. Yoga-
Aphorisms of Patanjali, III. 49.

After all, the word "reality" - as a concept - ***has as many meanings we look at it from different angles!***

Yet the literature of the philosophy of *numerkhya-yoga* often attempts to prove it. Some philosophers and commentators are content to refer to the relevant statements of the Vedas, the Holy Books, as the orthodox Indian religion holds that all the words of the Vedas ***are truths*** that cannot be doubted. Others seek to prove the existence of the ultimate goal of yoga and the TRUTH of BEING ***by inference***. All these methods of proof are, however, inadequate, for the human intellect can never in fact prove propositions for which logic is no longer valid.

Such delusions as "...without the reality of the Soul, the self-consciousness ***could not come into being, just as*** a shadow cannot come into being without a source of light that casts a shadow!", or that "...everything that is divisible into parts (complex) is always in the interest of ***something else***; just as the bed is in the interest of the body, so the body is in the interest of the mind, and the mind, being complex, is in the interest of something else; at the end of the line ***there must*** therefore ***be*** something that is not complex and not divisible into parts, otherwise the line would run into infinity, into nonsense..." - nothing more ***than a*** perceptive ***metaphor***. They have no logical probative value.

But the yogi doesn't need any proof. After all, the whole doctrine of yoga is built on ***conviction***. The solid ground of the path of yoga always ***direct experience and direct experience***. And whoever directly experiences the cognition of reality, in his eyes not only becomes ***superfluous***, but must also see as ***pointless*** all efforts which, within the narrow circle of consciousness, try to express and substantiate reality ***by means of thoughts***, so that that which ***the consciousness itself and***

so the thoughts themselves are born!

The yogi who has attained perfect cognition in meditation: *he understands the symbols, grasps the meaning and essence of the symbols - and lives them!*

So the yogi's thinking also changes, in the sense that even in words, as in all manifestations, he sees only *a symbol*.

Even in the manifest realities of Nature, the yogi recognizes the expressible symbols of realities.

For him, the symbol of earth (*prithivi*) is the *square* (□), the symbol of water (*apas*) is the *crescent* (☾), symbol of fire (*tedjas*) is the *triangle* (Δ), the symbol of air (*váyu*) is the *circle* (○), - and the reality of space (*ákása*) alone is that which *is without any symbol* in Nature! For there is indeed no "expressive accessory" (condition, *upadhi*) of space; space can only be known, experienced and perceived *in its effects at* all times.

And just as the symbol of the earth is manifested in the mind's ability to think, so the symbol of water

Compare the elements of the first and fifth groups in the table of realities. The parallel correspondence of the symbols of the first and the fifth group and thus the corresponding correspondence of the elements of all five groups will become clear.

symbol is character, the symbol of fire is buddhic, and the symbol of air is manifested in the primordial nature of matter, *so space (akasha) is akin to the reality of the Soul in Nature.*

The yogi understands and knows from experience the right matches. For him, "symbols" encapsulate the deeper realities of Nature. He knows that the *square*, as a symbol of the reality of the earth, expresses *objectivity*, and the square, as a symbol of reasoning, expresses logic. He knows that the symbol of the reality of water - the crescent - expresses the tendency of fluids to be spatially located, and as the symbol of character, the character's adaptation to the manifested Nature, to the manifestation boundary of Nature, the character's heaviness, weight, "downward" and *expansion* in all directions on the boundary of manifestation. *The triangle*, as a symbol of the reality of fire, illustrates the schematic spatial form of the *flame*, and as a symbol of buddhi, it illustrates the primordial

to the manifestation boundary (the base of the triangle coincides with the manifestation boundary, while the upper tip is wedged into the depths of the primordial matter), thus expressing buddhi's flame-like "flutter", his "restlessness" in rebirths, but also buddhi's eternal aspiration to "up". The **circle**, as the symbol of the reality of air, expresses the all-directional expansion of airy matter, **its all-space-filling aspiration**, and as the symbol of primordial matter: **the all-encompassing circle of primordial matter**. But space (**aaksa**), like the Soul, can only be known **indirectly**, i.e. only in its "effects" manifested in the circle of relativities! Its most expressive symbol, therefore, is the **absence of any symbol**, interpreted both for space and for the Soul.

We understand, knowing this, the expression used in yoga literature, "the yogi's **aaksa** gives the actual yoga"; for this statement refers primarily to this symbolic clarity of space and Spirit. But in this proposition, **ākāsa** also means the indifference of the chakras, or rather the **empty space** in the chakras, and the **complete absence (silence) of** the transformations in the mind, as the most essential conditions for the realization of yoga, of immersion, or of detachment!

Given the symbolic correspondence between the reality of the Spirit and the reality of space, we can also understand the meaning of the phrase "**Everything comes from the Aqaba**". For, while, on the one hand, Nature, in all its manifestations, and even in its non-manifestations, can only derive, in fact, from the "inexpressible" **absolute** Reality, on the other hand, just as its **aaksa** - mere space - in fact contains the whole material world, so the Soul, though single and absolute Reality, in fact contains the **whole of Nature**.

The state of indifference is clear from the "emptiness" of the chakras (pp. 128-129).

Yoga Aphorisms of Patanjali, I. 2.

and just as the Soul - the only and the true knower - unites and contains within itself all cognition, and contains all the possibilities of progress, so does its **acre - space, silence** - contain within itself the past, the present and the future, the full totality of actions and changes.

In the space, in the silence, there is everything that can be known. And in the depths of space, or silence, lies the ABSOLUTE itself - the BEING!

Only symbols and analogies make the ABSOLUTE somewhat intelligible - to man.

Soul Reality in its absolute nature, yet - in some respects - they at least point and point to it. For even among the relativities we find all those relations - e.g. the relation of subject and object; the dependence of an effect on the agents; etc. - which reflect in themselves the implications of the fundamental *difference* between ABSOLUTUM and Nature.

It is true that the TRUTH OF BEING - as an absolute - cannot be known even by the yogi. But the yogi who has attained the highest level of cognition in his deepening can look back over the *whole* path of progress. He can therefore see, as it were, *the beginning of* the path of progress.

He sees the beginning of the *beginning*, - when the Soul, without really having suffered any change, was innumerable in its *individual-soul* nature,

Akash-chronic!

has become the starting point for an infinite number of *rays*. Each individual soul, then, remained identical with the ONE BEING itself. For the rays came into being from themselves, in themselves - the essence of *breath* - representing, as a whole, non-knowledge, Nature. The mere *relation of* each individual soul, as the starting point of a ray, to the ray itself, created in the beginning the infinite number of individuals: as the seed of each individual, the *spark of selfhood* which, as the latent, flame-bursting spark of self-consciousnesses in flame, made possible existence, the change of self in Nature, rebirth, that is, infinite manifestation, life and death, the acquisition of experience, development and liberation.

From the exhalation of the self spark came being: *manifestation*. In each manifestation, *inclinations* manifested and became *memories*, gradually building up, through the coalescence and inter-integration of memories, *the individual instinct world*. The manifestations always *opened up paths of* manifestation in Nature. The sum of these paths became an *individual character*. At the boundary of manifestation, *the subconscious* was thus formed - as a link between instinct and character.

The subconscious that emerged already included the goals, but also the laws of causality. It thus initiated and manifested *destiny*, the essence of which was the symbol-weavings of the instinctual world - from the beginning and extending to the infinity of times - to the symbols existing and

relations.

Behind fate, from the beginning, there must have been *all the possibilities of* relativities; otherwise fate could not have directed the manifestation, always to the possibilities which are appropriate to its nature and phase, in Nature. The individual soul, on the other hand, was from the beginning *the absolute centre of* all manifestation. As absolute centre, it was opposed to all relativity, and in this opposition there was already the fact of the *comparison of* relativities in all directions: *cognition*.

From the fact of comparison, the *first means of* cognition - corresponding to the revelations - was thus also *fated* to emerge: the ability to think. And all the *faculties* had to come into being, the subtle fusion and unification of which actually constitute this "means" of cognition of revelations in Nature. Thus, from the possibilities of the faculty of thought and the faculties, the subtle circle of *consciousness* has come into being, through the mere cognition of the manifestations of fate, in the framework of cognition.

But the abilities themselves were also manifest, like all emergent and emergent relativities. But the only possibility of their manifestation was to find a certain *form* in which to manifest. As a form of manifestation, therefore, the *form* was created which, in its initial state, reduced manifestations *to mere matter* - the first *inhalation* phase of the rhythm inherent in fate.

The densification into matter thus created the *realities* from which the *body* could be built, so that the form could be manifested in it, the faculties in the form, the faculties in the union of the faculties, the faculty of thinking, and the character and instinct in the faculty of thinking.

So the *coarse elements* were created in Nature, the coarse elements were fated to develop.
material world.

It was here that evolution itself began its upward journey - its recurring phase - towards the centre, the ABSOLUTE.

In the perfect-cognition of immersion, it is revealed that *the relationship of* Soul and Nature - the individual ray, the individual - actually came into being *before* the individual instinct world was formed. The individual character, consisting of the trajectories of revelations from the individual instinct-world, was formed *before* the thinking-ability, that is, the means of cognizing the revelations. Similarly, the thinking-skill had to exist *before* the

all the faculties which linked the with the manifestations corresponding to its level were developed. And the constitution must also have existed *before* the material manifestation: the *five elements* in Nature.

Yet progress seems to have started from gross matter and to have begun its upward whirl, from the lowest level of Nature, towards the Soul.

But every beginning - as a concept - is itself *a symbol*. The yogi, who in his deepening has attained perfect cognition, knows well that Nature *is eternal*: there was and could be no *real beginning* of development, of individuation! If, therefore, the yogi does speak of a "beginning", it only because the word, as a symbol, implies reality even when there is no objective, logical meaning to the expression.

Likewise, in a purely symbolic sense, the yogi regards consciousness *as the light* which, like the light that shines forth, actually arises where the ray meets *matter*, where the ray that is emitted *meets matter*.

And according to this symbolic definition, consciousness must indeed emerge in the farthest circle of Nature, in matter, and, as a reflection of the light of the ray emanating towards matter, must in fact proceed from matter towards the absolute centre - the Soul!

So while the formation of chakras and chakra systems *top-down* in Nature, consciousness has to travel in the opposite direction - *bottom-up* in the individual ray, to return to the starting point from which the individual ray originated.

We know from experience that consciousness *indeed arises at the lowest level*, arises in matter, slumbers in matter, and then, unfolding in the simplest *body*, spreads and rises, along the whole path of evolution. Not only in the whole circle of Nature, but *in every period of the self's breathing: at every rebirth and in the course of every life*.

Human science sees the origin of *matter* as the beginning of evolution. It further states that the development of consciousness from the level of the single-celled being, and then, in a series of increasingly differentiated bodily manifestations, gradually reaches the level of personality, consciousness, etc. But human reason and thought always forget the fact and the necessity *that the genesis and development of consciousness is already determined by the individual manifestation-factors*

and territories must precede the creation of a whole series of areas in Nature, so that self-consciousness can truly unfold in this area. In the same way, the reflection of light must always be preceded by *the influx of* a ray of light.

If we bear this principle in mind, then it follows naturally from the fact that *there is self-consciousness* in Nature, even if we only consider the self-consciousness of living beings, that there must also be starting points from which the outflows (rays) that create and constitute the individual manifestation-factors arise. And as the consciousness of all living beings rises *towards one and the same goal* in Nature, in the course of evolution, - it becomes evident that all outflows, all individual rays, originate from *a single and common* point of origin. All individuals, therefore, have one and the same centre. And therefore the supreme factor of *all* individual-constituting-systems - *all individual-Souls* - *must be identical with one point, one Soul.*

Our UNIVERSAL and UNIVERSAL BEING: the ABSOLUTE.

And the point from which all individual rays emanate always remains hidden from cognition, from perception. For, like all rays, the individual ray, too, only at the *end of* its course does it shed light. And the light that is generated - the light of consciousness, of cognition - when it reaches the actual *point of origin of* the ray in its return journey, it also disappears, since *it has nothing more to reflect the ray* once it has left the circle of relativities and returned to ABSOLUTUM.

In this total return of the individual ray is the fact of *separation*.

So separation is not annihilation! Only all manifestations of Nature, or of relativities, are abolished in it, - together with all possibilities of manifestation.

The persistence of ABSOLUTUM in itself - the separation - is immeasurably more than the reality of being and non-being *combined*. For in the *ancestry of* all being and non-being, there is obviously all that ever was, is and will be, that never is, and even that which is not possible!

The fulfillment of the ultimate goal of yoga is therefore immeasurably more than being, as well as non-being, or the total coexistence of the opposition of being and non-being.

For man, indeed, the absolute separation is incomprehensible and unimaginable

reality.

But this does not mean that, just because it is incomprehensible, we *should also* deny it.

We are only *allowed to* deny.

As Nature, life, thought, gives us the possibility of denial.

Therefore, yoga does not prohibit soul-denial (and the consequent denial of God) either, since even the most ultimate human error and error cannot change the reality of Nature and the deeper reality of Nature, cannot destroy it, and cannot create something else in its place. Error only makes individual development *more difficult* But since the path of progress is eternity itself, - the yogi is not concerned about Man. Just as he does not worry about Nature.

The yogi is his own path, following his own goal.
And this goal is clear with Nature's goal. In attaining it, Nature also attains its goal
- *liberation*.

THE YOGA APHORISMS OF PUNJABI

Aphorisms alone are not enough to understand the doctrine of yoga.

Patanjali's Yoga Aphorisms are only a "guide book" for the *yoga teacher* for.

PART ONE*

1.

Here is a description of yoga.

2.

Yoga is: the elimination of the changes in the mind.

The term "mental processes" refers to all the processes of thought, feeling, etc., that is, all the whirlpools that take place in the mind.

3.

Then the POPULAR: remains in its state of being.

*The first part of the Aphorisms deals with *mind* and *contemplation*.

The Hungarian text of the aphorisms reflects the Sanskrit expressions in a non-literal way, but primarily it tries to reflect *the original meaning of* the aphorisms, the *essence of the* aphorisms, free from all the influence of the textual explanations of the Indian yoga commentators who followed Patanjali.

4.

Otherwise, it is identical in form (colour) to the developments in the mind

The Soul, as an observer, seems to take their shape, their colour: it seems to dwell in Nature. In this is manifested individual existence.

The mind is permeated *by the light of the* Spirit, or the Reality of the Spirit - *as light*

- is reflected in the mind. In this reflection, the "shadow" (reflection, *chaya*) of the mental developments is apparently reflected back to the Soul. And a natural, actual reflection (*bimba, pratibimba*) can only come about if ***both the original and the mirror image are identical in form and colour.***

In this way, the clarity of consciousness identifies itself with the mind, or rather with the developments in the mind, with the "inner world", the *self*. And in the depths of , ***the Soul*** is always the actual observer, the cognizer. ***It is the Soul, then, which identifies the illusions themselves.*** This is the fact of "not-knowing".

The Soul, as a spectator, only "in its own being" when it ***has nothing to contemplate***, that is, when, due to the cessation of the developments in the mind, there ***is nothing left to reflect***. The cessation of the appearance of reflection: it also cesses connection, non-knowledge. And the cessation of connection is clear in the ***separation.***

Aphorism 3 refers to the reality of separation.

5.

There are five types of changes in the mind - and they may or may not be forced.

For all mental formations (whirls) are: either deliberate, brought about by some volitional action (forced), or involuntary (not forced).

All deliberate formations are ***self-initiated actions***, which therefore give impetus and impetus to fate, and thus lead to suffering. But involuntary transformations are without self-action; they are merely acted upon by fate, and therefore lead to a reduction of suffering through the equalization of the tensions of fate.

The word "forced" in the text of the aphorism therefore also means "full of suffering". "Not-forced" is the opposite.

The five types (semi-phases) of transformations are listed in Aphorism 6.

6.

<i>These are:</i>	<i>Correct</i>	<i>cognition,</i>	<i>wrong</i>	<i>false cognition,</i>
	<i>imagination,</i>	<i>sleep and</i>		

remembrance.

7.

Correct knowledge comes from experiential knowledge, logical deduction and knowledge gained through true testimony.

True testimonies: the testimonies of people (wise men, teachers) who have come to right knowledge.

8.

The false knowledge that takes a form other than that of its object: false cognition.

9.

The combination of words and concepts, without a real object: the imagination-operation.

10.

A development of the mind that takes place in the absence of a support: sleep.

The support of opinion: both the right, conscious attitude of mind and the object of opinion. In the formation of sleep - dreaming - both are *missing*.

And the "support" itself = *the activity of* the mind, or more correctly, the manifestation of *the driving force* inherent in the activity of the mind.

(See pages 101-102 of Volume II for an explanation of the nature of the underpinning!)

11.

Not dropping an object that already exists in cognition: remembering.

The tendencies *that become memories* (samskaras) naturally persist in the individual instincts.

And since all memories - as a disposition - can reappear on the borderline of manifestation, the mere survival of memories is not a matter of

already involves the actual act of *remembering*.

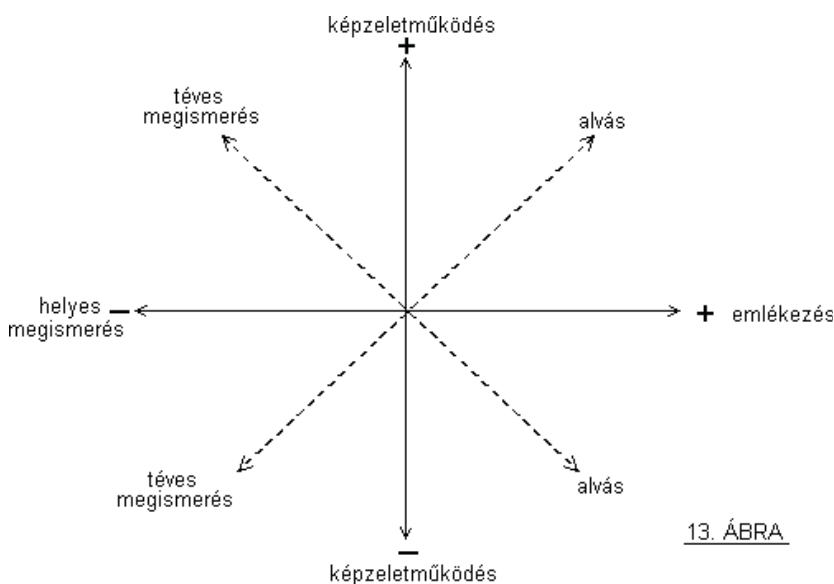
The five types of development described in aphorisms 7-11 can actually be traced back *to three*: *memory*, and the associated right *cognition* and *imagination*.

Figure 13 illustrates the correlation of mental developments.

Miscognition and sleep: complex developments.

The result of the combined effect of correct cognition and imagination: *false cognition*.

The result of the combined effect of memory and imagination: *sleep (dreaming)*.



In fact, false cognition is nothing more than correct cognition hijacked by imagination.

Imagination is a function of *character*. Therefore, false cognition in the workings of the mind *always carries the tinge of selfishness, or manifests itself as selfishness*. So long, therefore, as the function of character is involved and participates in the developments in the mind, all cognition is false: false

conviction, false knowledge.

The imagination: the effort (dynamic, i.e. the manifestation of force) of the illusion (*máya*) of Nature to form, maintain and, as it were, secure its *illusory existence as far as possible* - on the imaginary plane - *from reality*, in opposition to the absolute existence of the Soul.

Imagination is the means by which the character, in the course of a birth, a life, tries to provide the appearance of a sense of self.

If the imagination does not influence right-cognition but memory, with its dynamic dramatizing tendency, then, like false cognition, it produces *dreaming as a result of* this influence.

In this way, yoga ultimately reduces the workings of the mind to three functions; these are:

1. association (remembering)
 2. the combination (dynamic imagination)
 3. understanding (comprehension, correct cognition).
- (On waking-dreaming, see what is said on page 102 of Volume II.)
-

The coordinate system in Figure 13 shows the *positive and negative* directions of the axes. As the essence of the Samskaras' instinctual, *actual and* is in the process of accumulating - it always represents a *positive* value. In contrast, right-cognition, which starts from remembering when it arises and returns to remembering when it ceases, is a development in the opposite direction (*negative*) to remembering, but can be represented on the *same* axis. The imagination : at point 0, it acts in *a plane* perpendicular to the axis of right-cognition and remembering - imaginary. However, since imagination can be constructive or destructive, it must also have a positive and a negative direction. Stb.

12.

It leads to the cessation of the changes in the mind: practice and lack of desire.

These two are necessary prerequisites for proper immersion. While the absence of desire means the suppression of *harmful* samskaras, the elimination of their manifestations, practice aims at the awakening of the samskaras *necessary* for deepening, at making them present.

13.

Practice: the effort to consolidate a state of mind free from distortions.

14.

This state is consolidated: through long periods of uninterrupted and absolutely devoted practice.

See what is said on page 157 of Volume II.

15.

Desirelessness triumphed over the one who was free from the thirst for both perceived and imagined objects.

16.

The highest degree of desirelessness is when the thirst for the three constituents of Nature is also removed, as a result of the realization of the Reality of the Soul.

Although the Spirit cannot be known, it is the knowledge, the cognition that has come to distinguish the Spirit from all that is not the Spirit: it is the cognition of the Spirit.

The absence of desire (which is also evident in the simultaneous absence of thought) is the result of the mind's complete immobility, its indifference - its absence of impulses
- in the practice of yoga.

The stages of the path to desirelessness, according to the yoga of the numkhya: 1. viparyaya = false knowledge, selfishness, 2. asakti = crisis (inertia, inability to do something), 3. tusti = balance, equilibrium, 4. siddhi = perfection (discernment, discrimination)

The cessation of thirst for the three components of Nature is clear from the

the thirst for being - the desire to live, instinct for life - is gone.

17.

In the deepening that comes with perfect cognition: the form of object mind, abstract mind, happiness and the sense of being follow one another.

The objective mind, its cessation, the **abstract** mind and its cessation, together lead to the state of **dharana**, the focused fixation of the mind.

Compare it with the four phases of the process of spiritual purification, or enlightenment (Klärungsprozess), according to F. Künkel: 1. self-consciousness, 2. crisis, 3. coming into balance, 4. the purified, enlightened state.

A **happiness** form of happiness: **dhyana**, a continuously going on, subtle state of cognition-observation.

And the emergence of *the sense of being* (the personal self-consciousness) from the new - temporary - results in the emergence and realization of the state of *samadhi*.

(See page 143 for the subjective and abstract workings of the mind, page 153 for happiness, and page 160 for the emergent sense of being.)

18.

When the samskaras remain purely by themselves, after the practice of eliminating all mind-work: that is the "other" contemplation.

The other kind (*asampradnyata*) of immersion.

The samskaras that remain in themselves: they lie in the still ongoing waves of destiny. These samskaras - the ongoing waves of fate - cause the redeemed yogi's consciousness to return to the material world: the awakening from contemplation. Otherwise, they have no role in the "other kind" of immersion, so they really remain *only in themselves*.

(See pages 181-183.)

19.

This is the natural immersion of the disembodied, the unified primordial.

For the existence of the body-without-voids, or those unified primordial, see Volume II, pages 275-276.

Since the unified with primordial matter are independent of being, any effort of immersion (introversion) can only be directly directed to the "other kind" of immersion.

20.

For others, it (the "other" contemplation) follows devotion to the higher, effort, remembering-knowledge, contemplation and perfect-knowledge.

It is necessary for the full realisation of *immersion*:

1. devotion to the higher, that is, faith (saddha), a in the Reality of the Spirit and the attainability of the desired existence.

2. the effort to fix the mind in a focused way, i.e.
the realisation of the state of *dharana*,

3. is the state of remembering-knowing, or *dhyana*, (for *dhyana* consists in observing samskaras, in experiencing the flow of samskaras; samskaras *are memories*; *dhyana* itself is therefore essentially nothing but remembering-knowing.)

4. is the state of absorption, or *samadhi*,

5. finally, perfect cognition (*pradnya*), which follows the development of *samadhi*.

The "other" (*asampradnyatha*) deepening can only be attained after all this, only after all this! (The exception, according to Aphorism I.23, is the path of *bhakti-yoga*.)

21.

He is close to the one who is violently striving towards him. See page 182.

22.

There is also a difference between those who are mildly, moderately or highly aspirational,

23.

or devotion to ISVARA (God).

Devotion to God: the path of love, the path of bhakti-yoga.

24.

JUDGMENT (God) is the separate, the BEING; it is not affected by impulses, nor by action, nor by the fruits of action, nor by their subtle repercussions.

The living beings outside of us, and the Soul at the centre of Nature outside of us - that is, "separate" from us: ISHAVAH.

This definition applies only to a view not elevated to the concept of the Absolute.

As there is no more than one Absolute Centre, there is only one, therefore, the ISTER is - in fact - the ABSOLUTE.

It is only the ABSOLUTE reflected *in the individual*, i.e. the individual soul, which is in contact with the impulses inherent in Nature (non-knowledge, sense of being, desire, aversion and the life instinct), the universal SOUL itself is not affected.

The other statements in the aphorism follow from this of their own accord.

In the context of stimuli, *action* in life arises. According to the law of causality, actions have consequences and bear *fruit*. Actions and their consequences *are subtle repercussions*: they build character. The character is *influenced by* the actions that result from the impulses, these actions also bear fruit, their subtle feedbacks build the character,

See pages 158-163 of Volume I.

this affects new actions ... - and so on, in the eternal cycle of the material world.

However, this does not affect the SOUL, the ABSOLUTE.

25.

*With him: the seed of omniscience is
infinite.*

I.e. in the ABSTOLTUM.

26.

He is a master of the oldest masters, because he is not limited by time.

The oldest masters (*gurus*) also drew their knowledge only from the samskaras, the infinite totality of samskaras, manifested by the influence of BEING (God). (Compare: "There is nothing new under the sun"; Eccl. I.9.)

27.

It is expressed by the word PRANAVA.

Pranava= AUM.

Compare it with the evangelical concept of "Word" (verbum, logos)
(See also what is said on page 286 of Volume II.)

28.

This word has to be repeated, its meaning has to be lived with full awareness.

For in the word "AUM" there is both the concept of the Spirit and the concept of the universe. (See what is said on page 286 of Volume II and page 268 of this Volume III.)

29.

Then it leads to inward looking cognition and no obstacles .

A inwards Round correct cognition so in this way fromto ***prevent*** obstacles from arising.

(The claim that the repetition and full experience of the image of God leads to correct cognition and at the same time to the elimination and avoidance of external obstacles is essentially the same as the principle of Western Christian Science.)

30.

Illness, limitation, doubt, careless observation, restlessness, pleasure-seeking, false concepts, not finding certainty and imperturbability: obstacles that divert the mind.

Distraction is the diversion of the mind into many directions.

Disease: imperfection of the ***body***; limitation: imperfection of the ***mind***; doubt: imperfection of the ***subconscious***.

As for the five kinds of formations in the mind (see Aphorism I. 6): careless observation = error in ***memory***; restlessness = error akin to sleep; pleasure-seeking = result of ***imagination***; false concepts = akin to ***false cognition***; failure to find certainty (t.i.e. not finding a safe, solid ground, loss or absence of a correct basis of cognition) is a mistake ***correct cognition***. Impermanence

but - *it's the fault of the whole mind.*

The obstacles listed are, in fact, obstacles to *the order of Nature*. (See page 212 of Volume II.)

31.

Suffering - lethargy, restlessness, inhaling and exhaling - accompany the hijacking of the mind.

The consequences of obstacles are linked to individual conscience. Their consequences manifest themselves primarily in the form of a pair of self-consciousness opposites *depression* and the *anxiety* that seeks to balance it. From the point of view of the *self*, depression always means *inhalation*, i.e. a feeling of inferiority or disability, while anxiety manifests itself in the form of *exhalation*, i.e. the striving for assertion or validation.

(See also page 212 of Volume II.)

32.

Avoidance: the practice of a single reality (perspective).

Whether we understand the "single reality" as the innermost centre of man's self, the ABSOLUTE, or whether we understand the text of the aphorism as expressing a total concentration of the mind at will, but *directed towards a single object*.

33.

Leads to the ideal state of mind -

the experience of the fullness of vision: of all-embracing love, of participation in all things from all points of view, of affirmation of things and indifference - to fortune and misfortune, to virtue and vice.

(See what is said on page 190 of Volume I and page 133 of Volume II!)

34.

or the violent exhalation and holding of breath,

The purity of mind (ideal state) can also be achieved by "withholding" validation, i.e., *by renouncing* validation. However, renunciation can only be *of success* (renunciation of failure has no positive meaning), so renunciation - "holding one's breath" - can only be achieved *after the phase of exhalation (validation)*.

In the phase of *inhalation*, that is to say, of embracing disability, the mind cannot naturally find a resting point.

(See also what is said on page 62 of Volume II.)

35.

or to force the thinking faculty to persistence: dealing with the objects of the sense world,

So much as: object mind. The first step towards the realization of the state of *dharana*.

See page 262 of Volume II.

Compare with F. Künkel's definitions. All-embracing love - communal, social feeling: community feeling. Compassion (participation in all things in all aspects): Sachlichkeit. Joy, affirmation: Bejahung. Indifference: Loslassen.

36.

or when the meaning of thought shines in the silence of the mind,

The elimination of object minds. *The second* step leading to the state of *dharana* step forward.

See page 262 of Volume II.

37.

or, when the mind is occupied with an object with which it no desire,

much as: abstract mental work. ***The third*** step leading to the state of ***dharana***. See page 262 of Volume II.

38.

or when it is by knowledge of sleep and sleep,

Elimination of abstract mind-work: the ***fourth*** and final step towards the realisation of the state of ***dharana***. However, the state of cessation of abstract mind-activity must be underpinned by the knowledge of dream and sleep, otherwise, with the cessation of abstract mind-activity, dream-elements arise in the mind - the consciousness falls from the borderline of manifestation into the dream world - and the mind enters a state of sleep, rather than actually realising its state of ***dharana***.

See pages 246-247 of Volume I, 262 of Volume II, and also 265 of Volume II, and finally Chapter VI of this Volume III.

39.

also: the continuous, subtle cognitive observation of an object of interest.

This - after ***dharana*** - is the state of ***dhyana***.
See Chapter VI of this volume.

Aphorisms 33-39 deal with the realization of the ideal state of mind.

40.

Its scope extends from the smallest atom to infinity.

This is= i.e. cognition-observation in the dhyana state.

41.

A state of perfect fusion of the observer, the observation and the object of observation exists and occurs, as in a transparent jewel, when they have ceased to

developments in the mind.

This is the state of samadhi.

(Compare with what is said on page 169 of this volume.)

42.

The object mind is made up of the word, its meaningfulness and the knowledge derived from it, distracted by imagination.

This aphorism defines the very nature of the *object* mind.

The meaningfulness of a word is: the meaning, the meaning, the implication of the word. And the knowledge derived from a word and its meaning is nothing more than the sum of associations and comparisons with the meaning, significance and relevance of the word. All of this is disrupted by the imaginative function - that is, the combination - the function of character.

43.

In the cessation of the object mind, after memory has been completely purified and has ceased to exist in itself, the aim of thought shines alone.

This aphorism explains the second step to *dharana*.

The purification or elimination of memory: the elimination of associations and comparisons. Then the thought, or rather *the meaning of* the thought, which is the object of the mental activity, continues to shine in the "silence" of the mind, in perfect tranquillity.

44.

The same is true of abstract reasoning and the elimination of abstract reasoning, the subject of which is subtle.

This aphorism explains the third and fourth steps leading *to* dharana. The objects of abstract mental activity are merely abstract *concepts*.

However, just like the objective, abstract mental activity is a *complex* state, i.e.: a combination of real and imaginary (imaginative) effects. And the elimination of objective and abstract mental activity: the *positive* state remaining after the exclusion (elimination) of imaginary effects.

45.

The ultimate limit of subtle objects is the primordial.

Mind-working may be directed to the most subtle part of Nature, i.e. to the primordial matter, - but not to the Soul (the ABSOLUTE) itself.

46.

All this is the deepening, which has a seed.

The "contemplation with a seed", the seed of which is a samskara of Nature.

47.

In the practice of the elimination of abstract mind-work, the world of mind reaches its ideal state.

The Sanskrit word *prasada*, which means "ideal state", can also be translated as "malast", "grace".

48.

There are only truths then in perfect-knowledge.

49.

Perfect-knowledge is different from knowledge acquired by testimony and deduction, because it has different objects and a different purpose.

The scope of perfect-cognition is different: it is directed at the samskaras themselves, not at their manifestations. ***Its aim is the direct*** cognition of the samskaras and of Nature, independently of all material elements.

50.

The resulting samskaras are opposed to all other samskaras.

See page 181 of this volume.

51.

Even the elimination of their role: all samskaras lead to the elimination of their role - and the realization of immersion without the seed.

In this way, the immersion itself disappears and gives way to a "different" kind of immersion.

PART TWO*

1.

In action, yoga consists of self-denial, self-education and devotion to ISVARA,

Patanjali distinguishes between two types of yoga: 1. yoga proper, which is the space of *contemplation*, and 2. the yoga of daily life, which is the space of *action*.

Self-denial (tapas) is: the overcoming of the desires and aversions of the self, the eclipsing and denial of the *self* in action (intensified: asceticism).

Self-education (swadhyaya): choosing a deity as an ideal and striving to be like the chosen deity (ideal) by repeatedly imagining, studying, imitating the ideal. It is also "self-education": through the study of the Vedas, the Holy Books, the pursuit of wisdom, but also "self-knowledge": as a consequence of the constant comparison with the ideal (mostly through the repetition of *mantras* - prayers, sayings, verbs - used as an aid, which are in fact used to arouse the autosuggestive effects of perfection.)

Devotion to ISVARA (pranidhana): the individual

* The second part of the Aphorisms deals with *Nature* and *ways of* adapting to Nature.

the offering of all one's goods and possessions to God; the placing of the individual "centre of the world" in God.

Compare it with the trinity of will-wisdom-love. In self-denial, the role of will prevails; in self-education, the role of wisdom; in devotion, the role of love. The yoga of the will: *karma-yoga*. The yoga of wisdom: *dnyana-yoga*. A

and the yoga of love: *bhakti-yoga*.

2.

so that contemplation can be experienced with full awareness and distracting stimuli are reduced.

3.

The disturbing impulses are: not-knowing, a sense of being, longing, aversion and the instinct to live.

(See Volume I, Chapter VII.)

4.

They arise from the ground of not-knowing: whether latent, unfolding, repressed or aroused.

They are latent or unfolding when they are "not forced." And they are suppressed, or aroused, when they are "forced." (Compare with Aphorism I.5.)

In the end, they always arise from the soil of non-knowledge. (See page 158 of Volume I.)

5.

Non-knowledge is: to regard the non-eternal, the non-pure, the awkward and that which is not the Spirit as eternal, pure, joyful and of the Spirit.

The non-knowledge: not knowing how to disaggregate. A positive state, not equivalent to the mere absence of knowledge.

Non-knowledge is: to believe and regard manifested Nature *as eternal*, actions of interest *as pure* (i.e. free from attachment), existence (life) *as joyful*, and the self (personality, inner-self and self-self) as the *Spirit*.

6.

The identification of the observer-force with the observer-organ is the sense of being.

Spectator: the Spirit. Observer-organ: can be each individual manifestation factor.
The sense of being: the basis of the sense of self, the sense of self-consciousness.

7.

Desire can be traced back to the feeling of pleasure.

(See page 159 of Volume I.)

8.

The aversion is due to the feeling of embarrassment.

(See page 160 of Volume I.)

9.

The instinct for life: to maintain one's self and to cling to what is known as well as what is achieved.

By "things known" we mean knowledge gained, and by "things achieved" we mean successes achieved.

10.

Incentives, when subtle, are avoided by forcing them to withdraw.

The impulses are subtle when they are only latent in the mind, i.e. when they are present in the form of subconscious tendencies, and are not manifested in the developments that take place in the mind.

They can be forced to retreat by the exercise of "prohibitions" (II.32.)

11.

When the impulses manifest themselves in developments in the mind, they can be eliminated by continuous, subtle cognitive observation.

When impulses - as tensions - *manifest in* the mind (the

mind), then through *dhyana* - the subtle, cognitive observation of the flow of samskaras - balance can be restored in the class world (buddhi realm) itself, *by bypassing action*. The manifestations of impulses in relation to action are thus naturally eliminated.

12.

Actions, as well as the subtle repercussions of actions, are rooted in impulses - and can be felt in the visible as well as the invisible life.

The visible life: the world of Nature manifested. From the point of view of the individual: the external world, including the factors of body, personality and consciousness.

The invisible life: the life of the subconscious at the frontier of Nature's manifestation, the relationship between instinct and character.

Adrista (not visible) - in yoga literature - is also used as a synonym for *karma*, when it means *fate*. The subtle repercussions of actions - being *memories* accumulated in the instinctual world, they are the controllers of the subconscious (*adristic*: non-visible) life of the individual, and thus ultimately of the individual's *fate*.

13.

As long as this rootedness persists, actions will bear fruit: the birth-capture situation, life and experience.

fruits of actions: taken together, all the conditions of life.

The "position at birth" includes, moreover, the circumstances of race, nationality, social and marital status, sex, rank, etc., all the circumstances that arise at birth.

The "position of birth": *dharmic formation*. "Life":

character-formation.

The "experience": *state-formation*.

14.

The fruit: happiness or suffering, depending on whether the cause was pure or impure.

Pure = as in uninterested, uninteresting. Impure as the opposite of the former: uninterested, selfish.

15.

To the discriminator, all are only suffering; for all cause suffering: in their formation, in their sense of lack, and through the remaining samskaras, and also by disturbing the free evolution of the three components of Nature.

For the fact that pleasure and pain are both causes of suffering, see what is said on page 203 of Volume I.

The free evolution of the three components of Nature: the order of Nature, the manifested *dharma*.

Every pleasure that arouses desire, and every pain that arouses aversion, both become disturbances of the order of Nature.

(Künkel's "Vitale Dialektik" is also nothing more than the disturbed dharma's quest for balance in life through oscillating interactions.)

16.

Suffering that has not yet occurred must be avoided.

(this with the Buddha's teaching on "the cessation of suffering.")

17.

Everything that is to be avoided is caused by the relationship between the observer and the object of observation.

The relationship between Soul and Nature: the self-soul and the individual.

This relationship is the cause of the series of rebirths (of existence and therefore of suffering).

18.

The object of contemplation: it is composed of elements and faculties, it is characterised by clarity, activity and rigidity, and its purpose is to gain experience and liberation.

Elements: the experiential world.

Abilities: the world of experience (the world of feeling and acting abilities).

Clarity, activity and rigidity: the three faces of symbols (meaning, force and matter).

Experience and liberation: ***the purpose, the destiny***, not of the Soul, but ***of Nature***.

19.

There are three components of Nature: distinct, not distinct, just manifesting and not manifesting.

For the four categories, see pages 82-83 of this volume.

20.

The observer is merely observing: he is unaffected even when he is part of the mind's perceptions.

Compare with aphorisms I.3-4 and IV.21.

21.

The object of contemplation only for the contemplator.

If there were no observer, the object of observation would not exist. If there were no Spirit, there could be no Nature, which ***serves the Spirit*** (i.e. as the object of contemplation.)

22.

It ceases to exist for him who has attained its goal; but it does not cease to exist for others, as long as it is in common with them.

Although in separation Nature ceases to exist (for the separated individual soul), it does not cease to exist in its relations with those individual souls which have not yet attained separation.

23.

The connection is the cause of the unfolding of both forces: both the force of the object of contemplation and its master.

The object of contemplation: nature.

Its Lord: the Soul.

The unfolding of the two forces: *máyá*, the cosmic illusion; cognizability and cognition.

24.

The reason for the relationship: non-knowledge.

See what is said on page 119 of Volume I.

The mere absence of non-knowledge is clear in its "absence" of connection, of non-being. However, *the disconnection* can only be *removed* in a positive way, through the realisation of *knowledge*.

25.

If non-knowledge is absent, there is no connection - which must cease: this is the separation of the observer.

it with the aphorism and its note.

26.

The means of elimination: the ceaseless discernment.

27.

of which the seven stages is the final one: perfect cognition.

The seven degrees of discrimination:

(1) the distinction of body from matter, (2) personality from body, (3) consciousness from personality, (4) inner self from consciousness, (5) subconsciousness from inner self, (6) self-subconsciousness from subconsciousness, and (7) Soul from self-subconsciousness.

The incessant discriminate-knowledge is nothing more than *all identifications* (false cognitions), on all planes and in all senses.

28.

If the practice of the branches of yoga has eliminated impurities, the clarity of cognition extends to discernment.

The clarity of cognition (perfect-cognition) leads to the highest degree of discern-knowledge; and discern-knowledge leads - ultimately - to perfect-cognition!

Elimination of impurities: by eliminating individual (personal, selfish) interests and concerns.

29.

Yama, niyama, , pranayama, pratyahara, dharana, dhyana and samdahi: the eight categories of yoga.

30.

Not to harm, not to lie, not to steal, not to commit adultery, not to covet something for one's own possession - this is yama.

The "bans".

See Volume I, Chapter VIII)

31.

Observance: a universal, primary duty, regardless of gender or race, place, age or occasion.

Harm is about the body, lying is about the personality, stealing is about the consciousness, fornication is about the inner self, and individual-possession is about the subconscious.

For there can be no body (to harm or to be harmed).

You cannot tell *a lie* if it does not involve the personality (whose interest

stealing cannot be done "unconsciously" (unconsciously). *Fornication* cannot be done without the participation of the inner self (as sexual desires arise from the inner self). And *coveting something as an individual possession* cannot be done without the participation of the subconscious in the coveting, attachment, or craving (through the impulses).

The observance of the *prohibitions* thus *affects* the whole manifested material world (in Figure 7, Nature's Circles II, III and IV).

32.

Niyama: consists of purity, contentment, self-denial, self-education and devotion to ISVARA.

The "requirements" are.

Yoga calls *pure that* which is not mixed with anything, not blended with anything. *So purity is: freedom from interest, freedom from attachment.*

For a discussion of the relationship of the five "requirements" to the five "prohibitions", see Volume I, Chapter VIII.

The five elements of *niyama*: parallel opposites and complements of the five elements of *yama*. (The requirements are the opposites of the prohibitions.)

33.

If wrong thoughts arise: the opposite must be experienced with full awareness.

34.

Thoughts such as "harm, etc.": whether they are present by design, arousal, or restraint, whether as a consequence of craving, impulse, or blindness, whether mild, moderate, or great, - bring suffering and lack of knowledge to fruition, without end, and therefore their opposite must be experienced with full contemplation.

"rtani, etc." = to harm, to lie, to steal, to commit adultery, and to covet something for one's own possession.

Thoughts can be in terms of *degree*: repressed, aroused, or carried out. In terms of *origin*, they can be: related to the three factors of the mind (thinking-skill, character and individual-esthetic).

Thoughts are: consequences of *blindness* in the functions of the thinking faculty, (in the thinking faculty, *matter*, darkness predominates), consequences of *emotions* through the functions of character, (in character, *force*, dynamism predominates), or consequences of *craving* in the functions of the instinctive world, (craving can only come about through instincts, directly in the functions of the individual instinctive world, which otherwise is dominated by *reason*.)

Blindness is a characteristic of the *material*. The property of *force* is temper. *Clarity* is and is a characteristic of all *direct* instinct manifestations (e.g. craving).

Each of the *five types of transformations* in the mind (I.6.) can be related to one of the *five types of stimulation* (II.3.), and in terms of degree of action, they can be either *restrained*, aroused, or *carried out*, and they can be related to *matter*, *force*, or *intellect*, and *to a slight*, *moderate*, or *great extent*. Thus, according to yoga, we can distinguish a total of 675 types of action (apart from mixed actions).

35.

Enmity ceases around the one in whom the principle of "do-no-harm" has been established.

The consolidation of the "non-natural" principle: with the realisation of "purity" is clear.

If the acts are *pure* (i.e., uninterested, unconstrained), then there can be no "harm" in their consequences.

And the consequence of actions is: *the whole external world* and all its changes and events, not only those which directly affect the individual, but also those which take place "near" the individual, i.e. *close to* the centre of his or her perception.

(See also Volume I, Chapter VIII.)

36.

For the one who has established the principle of "not to know", the intention is the act itself and its fruit.

Consolidation of the "do-not-tell" principle: satisfaction is clear once it is achieved. And at the highest level of "sincerity": intention and action *merge*, become perfectly one.

Moreover, as in perfect sincerity there can never be room for anything that is untrue, *all the yogi's intentions are clear in the actual realization of whatever they are directed towards and apply to.* (Thus the yogi cannot have any intention that is not in accordance with the essence of Nature and the destiny of Nature!) (For more on satisfaction, see also Volume I, Chapter VIII.)

37.

All treasures are at the service of those who have the principle of "no-steal" ingrained in them.

The consolidation of the "no-steal" principle: the natural consequence of self-denial.

The phenomena and objects of Nature are "worthless" in themselves; they are only endowed with "value" by *the consciousness of* living beings.

And the natural consequence of self-denial is, on the one hand, that even the most insignificant objects and phenomena become *valuable* to the individual, and on the other hand, the consequence of self-denial *is the gaining of control* over all these values and the desires associated with them.

As such, the aphorism also refers to *the temptations* that naturally occur in the practice of asceticism; or, it expresses the state of being in *control* of temptations (value manifestations).

(See also Volume I, Chapter VIII.)

38.

The principle of "no-paralysis" is strengthened in those who it.

Consolidation of the "do-nothing" principle: by implementing self-education is clear.

The consequence of self-education is the gaining of power over the desires of the inner self, which leads to *a gain of power in* the field of free-will by the subordination of the role of character.

(See also Volume I, Chapter VIII.)

39.

He who no longer "desires anything as his own" will know the reason for the origin of existence.

Consolidation of the principle of "individual ownership of nothing": the ÍSVARA

follows voluntarily from devotion to.

And he who knows the instinct of life, which is the basic cause of "individual desire for possession", knows at the same time the of the origin of existence, the cause of births, as the cause of

- in both cases - the same incentive, (thirst, thirst for life [*trishna*]
is the Buddhist *tanha*.
(See also Volume I, Chapter VIII.)

40.

Purity creates an aversion to one's own body and relieves one from the desire to have contact with other bodies.

Purity (non-interest, freedom from attachment) naturally leads to alienation from ***the body***, as the body is the material core and means of interest (bound, selfish) actions.

And the cessation of the "desire for contact with other bodies" refers not so much to the absence of the instinct of species preservation, as primarily to the cessation of ***the desire to contact new bodies in*** the context of rebirths.

41.

and its consequences: clear clarity, joyful feeling, focused thinking, restraint of the faculties and the capacity for contemplation of the Spirit.

Purity is a necessary prerequisite for the practice of yoga.

Among the streams of purity:

pure clarity (i.e., the total background of ***force*** and ***matter***) is the result of keeping the prohibitions and requirements (***yama*** and ***niyama***); the joyful feeling is related to the correct posture (***asana***); concentrated thought is related to breath control (***pranayama***), restraint of feeling and action is related ***to pratyahara***, and the ability to contemplate the Spirit is related to the inner yoga components (***dharana***, ***dhyana*** and ***samadhi***).

Compare it with the eight branches of yoga. (II. 29.)

The mind of the Spirit: the supreme cognition.

42.

From contentment comes the highest sense of well-being.

43.

Self-denial leads to the elimination of impurities - whereby body and faculties gain "special powers".

44.

Self-education creates a relationship with the ideal deity.

Compare it with the aphorism or note in II.1.

45.

***The perfect capacity for immersion comes from devotion to ISVARA.
Bhakti-yoga***

.

46.

the word: a safe and comfortable posture,

47.

by relaxing the effort and merging the mind with the infinite.

***Relaxation of effort means the release of muscular tension, and a view of the infinite means the complete relaxation of thinking directed towards the infinite.
The aphorism expresses a state of perfect rest in body and mind.***

48.

Then the opposite pairs are not affected.

Opposite-pairs: the material manifestations of Nature.

Since two opposites are always just two different manifestations of a single essence, yoga does not distinguish between opposites, but considers pairs of opposites as unified.

(Compare this with the philosophy of C.G.Jung.)

49.

Once this is achieved, the next step is pranayama: the inhalation and exhalation process is blocked,

50.

with prevented internal and external transformations, which depend on place, time and number, and are long-lasting or subtle.

The pranayama = breath control, i.e. the control of the whirls and breaths of the chakras, mentioned in aphorisms 49-50; - and only in a secondary sense can it be understood as the control of the pulsations (idá and pingala).

"External evolutions" are all those eddies which are connected with the external self (personality), so they are also vortices of the body and partly of the mind.

"Inner evolutions" are the vortices that are related to the inner self, and thus also the vortices of the subconscious and partly of the conscious mind. (Compare with Figure 7.)

All the evolutions and breathing of both the outer self (personality) and the inner self - the unfolding, development and evolution of the self, as well as all its whirls, always depend on three factors in the course of existence: 1. place, i.e. the position in the material world of existence occupied at birth; 2. time, i.e. the succession and sequence of changes which give life its character, the age and lifespan; 3. number, i.e. the number of experiences acquired (compare with Aphorism II.13).

All aspirations and all experiences that lead to the development and evolution of the sense of self:

1. temporal in relation to the external self (personality), i.e. having duration: long-lasting,

2. and in relation to inner self, it is time-independent, i.e. subtle.

The evolutions (breaths) in the consciousness ordered above the external self are always time-judging, i.e. "long-lasting". The developments in the subconsciousness above the inner self are always subtle, independent of time!

51.

The fourth is exterior-interior.

According to the aphorism: the yoga of the inner as well as the outer is the fourth (the pranayama, or breath-control) (See aphorism II. 29).

52.

This will remove that which obscures the light.

*As a consequence of the complete stoppage of breath, all change - all illusion - which could obscure reality, the light, is removed.
Direct cognition is therefore possible.*

53

The thinking-skill becomes the ability to focus.

54.

Pratyahara: the actual exemplification of the mind by the faculties, - by removing the connection between themselves and their object.

*It is not enough that the thinking-skill has become capable of concentration.
The state of Dharana can be achieved only when the mind has become independent of all the distractions of the faculties of feeling and acting!
See what is said on page 240 of Volume I.*

55.

: the perfect domination of the faculties of feeling and acting.

PART THREE*

1.

Focused fixation of the mind: dharana.

2.

Then the subtle cognition-observation that is going on all the time: dhyana.

3.

If the goal of cognizing-observation shines alone, and observation ceases to be itself, then the contemplation is: samadhi.

Compare aphorisms 1-3 with chapters XI of Volume I, XIV of Volume II and VI of Volume III.

4.

The three together: samyama.

See pages 163-164 of this volume.

* The third part of the Aphorisms *deals with* contemplation and the dealing with *forces*.

5.

In the context of ruling on samyama: perfect-knowledge is realised.

6.

The use of Samyama is gradual.

Gradually: t.i. dharana following dhyana, dhyana after by performing samadhi - in one and the same direction, with one and the same object

about!

7.

These three sections have an internal degree character in relation to the degree character of the preceding sections,

The preceding sections are: prohibitions, requirements, posture, breath control and mastery of the faculties (yama, niyama, asana, pranayama and pratyahara) (II.29.)

8.

but these are only the outward manifestations of going deeper without a core.

For, compared to the "other kind" of immersion, even the most perfect *samadhi* (samadhi) is also an external - natural - branch of yoga!

9.

When the samskaras of the vomited state of thinking disappear and the samskaras of nature arise to take their place, at the moment of the cessation of mental correlations, the nirodha-formation takes place.

This aphorism forms the basis of aphorism III.1!

Nirodha= prevention, elimination.

From in the mind Contexts the disappearance of a moment:
clear by reaching the limit of manifestation.

The aphorism explains the emergence of the dharana *state*.

When the samskaras of thought disappear, the emergence of samskaras from nature to take their place is, as we know, a *dharmic transformation*.

10.

From this: uninterrupted samskara flow is produced.

This aphorism explains Aphorism III.2!

The observation (experience) of the uninterrupted flow of samskara is clear with the state of *dhyaana*.

And the *flow of* samskaras is: sequential, i.e. *character-formation*.

11.

The disappearance of all the samskaras and the precipitation of one as a target constitute the samadhi-formation of the mind.

This aphorism supports aphorism III.3!

The disappearance of all samskaras and the persistence of only one in the mind: *state-formation*.

12.

Furthermore, the ecocratic formation of the mind consists in the simultaneous perception of the ephemeral and the present.

Eccentric= is a single apex converging to a single peak.

This aphorism explains the development of perfect-cognition. (III.5.)

See page 164 of this volume.

13.

This is their explanation - also in the material-sensory field - of the dharmic, character and state formations.

From aphorisms 9-10-11 we can understand the nature of the three kinds of formation (parinama). See Chapter IV.

14.

Dharma's relationship with the states of stillness, presence and latency: the essence of dharmic transformation.

(Dharma = the order of Nature.)

15.

The reasons for the differences in character formation: differences in order.

16.

The samyama applied to the three types of development leads to knowledge of the past and future.

17.

The word, its meaningfulness, and the accompanying opinion, one overlapping the other, merge. The samyama applied to these separately: results in the understanding of the sound produced by each being.

Purpose of the word: the meaning, the meaning, the implication of the word.

Associated opinion: a set of associations and comparisons about a word.

A for (for sound) Employee and directed immersion a
sound understanding
results in.

18.

The samskara is the direct insight that comes from knowing previous births.

In connection with Aphorism III.17, the deepening applied to the purposiveness of the word (sound) is ultimately directed to the cause of purposiveness, to the disposition behind purposiveness, to the inclination - samskara - manifested in purposiveness. This samskara belongs to the instinctual world of the alien being and leads to the knowledge of the alien instinctual world through the samskaras associated with it. And the instinctive world, containing the samskaras of all previous births, leads to ***the cognition of previous births.***

19.

And from the direct perception of opinion comes the perception of the alien mind.

The immersion applied to ***the opinion*** mentioned in Aphorism III.17 - the totality of associations and comparisons with the word (sound) - leads to ***a full knowledge*** not only of the world of instincts directly observed, but also of the subconscious and consciousness associated with it - that is, of the alien ***mind.***

20.

But what is the support for it is not the real object of perception.

Through the immersion mentioned in Aphorism III.19, there is only the cognition of the alien mind and the opinions (impressions) of the alien mind. The external ***object***, however, which is the actual support (substantiation) of the observed opinions, ***cannot be directly known*** through this immersion,

but can only be seen *in the mirror of* the alien mind. (Mind-seeing.)

21.

The samyama applied to the visible form of the body, by preventing the self-observing power of the object of observation from being seen by breaking the connection between eye and light, brings about its disappearance.

(See page 248 of this volume.)

21/a.

The disappearance of sounds, etc. must also be understood on the basis of what has been said.

22.

Destiny is partly begun and partly not yet begun; the samyama applied to it leads to the knowledge of the end, as well as of misfortunes.

Destiny is the sum of the accumulated samskaras in the individual instincts as a subtle repercussion of the actions performed in the course of the birth-sequence: - partly *present* (ongoing) and partly *latent* (i.e. waiting to manifest itself in the right circumstances).

The applied and directed contemplation of destiny leads to the knowledge of the *end* - that is, the circumstances of *death* in relation to the current life, and the circumstances of the *final cessation of rebirths* in relation to the series of rebirths. And the circumstances of death are related to the "misfortunes" that occur.

The literal translation of the last two words of the aphorism - *aristebhyo vá* - is: *likewise, out of misfortunes also*, i.e., it leads to the knowledge of the end.)

A Sanskrit *arista* word some textual commentators "portent" meaning. Indeed, every misfortune can be understood as an "omen" of the end.

23.

When applied to all-embracing love, etc., it awakens their inherent powers.

1. applied to all-embracing love, 2. applied to compassion, that is, to participation in all things in all respects, 3. applied to the affirmation of things, and 4. applied to indifference.

(Compare with Aphorism I. 33.)

24.

When applied to forces, it gives the power of the elephant, etc.

These are the characteristic forces symbolised by the elephant, etc.

25.

Applied to the perception of the sensory world, allows us to perceive the subtle, the hidden and the distant.

The applied and guided immersion in the very essence of sensory perception, that is, in the process of intrinsic conscious perception lying deep within the functioning of the sense organs: it makes this process cognizable, and in the case of natural analogy, it also realizes ***it in a subtle*** sense, by transforming perception into a higher plane.

(Seeing clearly, hearing clearly, etc.)

26.

Applied to the Sun, Samyama gives insight into the universe.

Considering the Sun as the centre of our planetary system!

This deepening, however, also leads to an understanding of the concept of ***space***, since the universe is based on ***space*** alone.

27.

Applied to the Moon: it provides insights into the natural history of celestial bodies.

As the closest and most suitable celestial body, looking to the Moon ***as an example of*** celestial natural history.

This deepening also allows us to understand the concept of *causality*, as the natural history of a reality (object) is based on *causality*.

28.

Applied to the pole star, it leads to knowledge of the motion of celestial bodies.

Looking at the landscape of the Pole Star as a relatively single still point in the sky.

This deepening also leads to an understanding of the concept of *time*, since time is based on the concept of movement and change alone.

29.

When applied to the navel area, the result is an understanding of the body's natural history.

The navel is the *centre of the* body's formation in its embryonic state: it is through the navel that the body's energy for its structure and

Heliocentric concept in the *fourth* (or fifth) century AD, in the time of Patanjali!

the material necessary to sustain life, until the body is capable of independent life. The formation of all *organs* is therefore in fact mediated by the navel.

And in the system of chakras: the navel area = the symbolic area of the chakra of *consciousness*. (See oildala 139 of this volume.)

And since the chakra of consciousness is the symmetrical centre of man's whole *manifested being* - the *five* chakras of the material world - the applied and directed immersion in the navel region *leads at* the same time *to the knowledge of the nature of the* "subtle body" all its manifestations.

(For the concept of the subtle body, see pages 85-86 of this volume.)

30.

Applied to the cervical indentation, it eliminates hunger and thirst.

The 'cervical notch' is the symbolic area of the *visuddhi chakra*, or the chakra of subconsciousness.

(See page 139 of this volume.)

hunger and thirst - all longing - comes from the chakra of the subconscious.

And since contemplation releases the tensions of the instinctual world, contemplation applied and directed to the subconscious leads to the cessation of "hunger and thirst".

(Compare with aphorism II.11.)

31.

When applied to curd cane, it causes hardening.

The kúrma-nádi - the symbolic area at the level of the nostril - is the symbol of the chakra of the self spark (*adnya-chakra*).

The turtle (*kurma*), as it sticks out its head and limbs to see the outside world, and as it retracts them, in the "pulsation" (*nadi*) of this activity, is an almost perfect symbol of the self-spirit, which in every rebirth comes into contact with the outside world, and with the death of the body retreats into the realm of the non-manifestation, into itself.

"Consolidation": the realization of the *permanent* core and *permanence* of the individual (that does not perish with the death of the body).

32.

Or it can be achieved by experiencing the "direct reflection".

(For the nature of "direct reflection" - *pratibha* - see the note on aphorism III. 36.)

34.

By applying samyama to the heart: the mind becomes cognized.

The Heart-Tai: the symbolic area of the *anahata chakra* - the chakra of the *inner self*.

(See page 139 of this volume.)

And since the inner self is *at the centre of the mind-world* (consciousness, inner self and subconsciousness), it is through the applied and directed meditation on the inner self that the *mind* becomes known, *the world of the mind* is revealed in the inner vision.

35.

The perception of the natural intelligence and the BEING, which are perfectly distinct from each other, as not separate, is experience. While the one is not for its own sake, but for the sake of another, the samyama applied for its own sake: the realization of the nature of the Soul.

The natural intelligence - *sattva* (clarity).

If the Soul - through non-knowledge - identifies itself with the natural mind (in whatever aspect this identification exists): the natural experience is created.

(Compare with Aphorism I.4.)

Nature - and therefore experience - is not for its own sake, but for the sake of cognition - absolute cognition (see what is said on page 264.)

In the contemplation applied and directed to what is for its own sake - that which is *not* Nature! - there must therefore unfold the realisation of the Soul - the unknowable Absolute Reality.

(See pages 266-267.)

36.

This is how hearing, feeling, seeing, tasting and smelling are realised in the form of "direct reflection".

All experience is in fact a reflection of the Reality of the Soul.

If we abstract the gestalt, as such, from Nature, and consider it merely in itself, then reflection in it becomes indirect.

Then it may be recognized in the contemplation that Nature, for the Soul, consists merely of the sum total of *experiences*: the whole of Nature is made up of mere impressions or experiences of hearing, touch, sight, etc., materially as well as independently of manifested matter.

Thus, when the yogi realizes the essence of reflection in his contemplation, the totality of the gestalt *is directly reflected in* his contemplation, independently of both manifested and unmanifested Nature.

So any experience (hearing, feeling, seeing, etc.) can be realized in the immersion, without the corresponding experiential process actually taking place in Nature.

But since direct experience in reflection also creates the appearance of the realities of Nature in the place of Nature, these appearances also affect the existing Nature - the inner and outer world of the individual - and bring about corresponding changes in it.

This is the essence of "creation" in contemplation.
(See what is said on page 178 of this volume.)

The "direct reflection"= *prátibha*.

37.

They are a hindrance to contemplation, but they are a curse in a state of nauseous thinking.

These are= i.e. the experiential realizations of direct-reflective hearing, feeling, seeing, etc.

Obstacles to detachment from Nature, to "other-worldly" immersion.

However, with their manifestations of *special abilities (siddhis)*, they are clear in the world and state of mindless thinking - wakefulness.

In this way the yogi can change the illusions of Nature: he can create arbitrary situations and manifestations around him.

Rough manifestations in the elements: solid, liquid, etc.

Pertaining to its nature: the manifestation of an element in the form of salt, wood, water, iron, etc., i.e. **the material nature of** the element being manifested.

Subtilis **in the elements:** the "concept" of the object they manifest - e.g. mountain, river, tree, etc. - i.e. the **concept that** the object manifests in the external world (the material world).

Specifically related: everything that is so closely related to the subject-matter that it gives it a kind of "individuality" - e.g. **a** certain mountain, **a** certain river, etc. - everything, therefore, that after being stripped of its "generality" remains only as a manifestation.

And **its intrinsic meaning:** meaning related to Nature's purpose - the acquisition of experience and liberation; finality.

(That which **is gross** in the elements belongs to the level of the **body**; that which **belongs to the nature of** the object corresponds to the level of the **personality**; that which **is subtle** belongs to the level of the circle of concepts, that is, to the level of **consciousness**; that which is **intrinsically coherent** belongs to the level of the individual character of the object, that is, to the level of the **inner self**; and that which is the **intrinsic significance of the object** belongs to the level of the **subconscious**, which includes finalities) (See pages 250-251 of this volume)

45.

In this way, through infinite diminution, etc., the body becomes phenomenal and is not affected by the dharma of the elements.

In this way= i.e. by ruling over the elements.

Infinite diminution, etc. = the eight special powers (*siddhi*). (See Chapter VIII.)

For the **phenomena of** the body, see aphorism

III. 46. **Dharma of** the elements = the order of

Nature.

(On the latter, see what is said on page 251 of this volume.)

46.

Beauty of visible form, strength and hardness of diamond: the characteristics of the body.

Beauty: a Nature supreme of the highest component - a manifested the perfection of *reason and light*.

Force: *the* perfect manifestation of the dynamic component of Nature - *force* - in the body.

Diamond hardness: the perfection, the inviolability ("unscratchability") of the lowest component of Nature, *matter*.
See page 251 of this volume.

47.

It leads to samyama, applied to the contact, the nature of ability-function, the sense of being, the specific connections in the functioning of ability, and the intrinsic meaning of ability-function: the domination of ability.

the sensory faculties:

contact= the relationship of the sense organ with the material world (e.g. light-effect and light-perception, etc.)

the nature of the faculty-function - the formation, the creation of perceived impressions, the *sense of being* = the apperception, awareness of perceived impressions in perception, **specifically related** = all that is so closely related to perception that it sometimes gives it an individual character.

and **intrinsic meaning** = meaning related to Nature's purpose of experience and liberation; purposefulness (finality).

38.

The mind can go into another body, by loosening the cause of attachment and knowing the mode.

(See page 243 of this volume.)

39.

*Aki udana via reigns over, he water, swamp, thorns, etc.
not bind down and is able to stand out.*

Udána= is the phase of "clouding" in the individual's breathing. (See Chapter III.)

Aki rules over **his udana**, he water, swamp, thorns,
etc. not tied down; i.e. material world obstruction
cannot hold it back - in the range of manifestations. The dominion over the **udana**
is connected with the "loosening of the cause of bondage" (III. 38), for the purpose
of enabling the mind to pass into another body.

40.

Dominance over samana: results in burning. Samhana= is

the phase of "indwelling" in one's breath. (See Chapter III.)

The dominion over samana: it produces combustion, a process of combustion, i.e.,
it sustains life; allowing, in connection with aphorism III. 38, **the manifestation of
the mind in another body.**

(For aphorisms 38-40, see what is said on page 243 of this volume.)

41.

**Samyama, applied to the relationship between the sense of hearing and space,
leads to supernatural hearing.**

The object of hearing: sound.

And sound, consisting of **the vibrations of** air - or other medium - is in fact the **space**
productuma.

For the vibrations of a substance are nothing but changes of space: changes of the
occupation and non-occupation of space, or a succession of alternating, local,
spatial creations and spatial disappearances.

Sound is therefore a function of space (**achaia**).

Applied and guided immersion in sound therefore leads to an understanding of
relative spatial variations, and through these, **supernormal hearing** independent of
the limited vibration range of the auditory sense.

42.

**The concept of samyama applied to the relationship between body and space and
the concept of the lightness of the fly ash: it allows for a movement in space.**

(See page 246 of this volume.)

43.

The great disembodiment is formed by developments which do not conform to the outside; there is the cessation of that which obscures the light.

The great disembodied= mahávideha.
(See page 238 of this volume.)

44.

Samyama applied to all that is gross, inherent, subtle, and intrinsically connected in the elements, and which leads to their intrinsic meaning: dominion over the elements.

In terms of acting-abilities:

contact = the relation of the organ of action to the material world (e.g. the relation between grasping and the grasped state of the object, etc.)

the nature of the ability-activity= the formation, the creation of the action-activity.

the sense of being= is the basis of the impulse effect inherent in action,

specifically related =anything that is so closely related to the action that it sometimes gives it an individual character.

and *intrinsic meaning* = meaning related to Nature's purpose of experience and liberation; purposefulness (finality).

(*Contact* belongs to the level of the *body*; the faculty-function corresponds to the level of *personality*; *the sense of being* to the level of *consciousness*; what *is intrinsically related to* the functioning of faculties belongs to the level of individual character, the *inner self*; and what is the *intrinsic meaning of* faculties belongs to the level of the *subconscious*, which includes finalities.)

(See page 252 of this volume.)

48.

Hence: the speed of the thinking faculty, the sensory impressions come into being of their own accord and the domination of primordial matter is established.

From this = i.e. from the domination of abilities.

Its realisation makes the real, time-bound (slow) operation of the faculties and their real contact with the material world unnecessary.)

(See what is said on pages 252-253 of this volume.)

49.

From the mere recognition of difference between the natural intelligence and the BEINGS, omnipotence and omniscience also derive.

See what is said on page 269 of this volume.

50.

The lack of desire that extends to these, by removing the core of the disturbance, leads to isolation.

To these= t.i. the lack of desire for omniscience and omnipotence. ***At the core of the disturbance*** = the self-self, the individual.

51.

From accessed from with perfections joy, pride ne should not come with with, because what is not desirable may arise again.

See page 154 of Volume II.

52.

Discriminative cognition is created through samyama applied to the moment and the succession of moments.

"The moments, in reciprocal relation with the developments, form a series, observed from where they end (IV. 32.)"

The order of the moments immediately preceding and immediately following a moment

curve, an infinitesimally small fraction δx , precisely defined by the relation.

Such a distinction is an application of the principle of *mathematical differentiation*.

For *an insight into the distinction*, see pages 171-173 of this volume.

53.

There is then a recognition of the difference between two things which are alike, but whose difference in origin, nature and situation is otherwise undetermined.

See pages 171-172 of this volume.

54.

From this distinction arises the bridging cognition, which embraces all objects and all circumstances of objects, regardless of order.

Bridging (táraka) cognition: the application of the principle of integration. See pages 173-175 of this volume.

55.

When the BEING and the natural intelligence become completely separate from each other, that is: separation.

PART FOUR*

1.

The special abilities are the result of birth, plant sap, the power of words, self-denial and immersion.

Special (perfect) abilities: *either* directly the result of birth, *or* the result of various occasions.

The reasons may be occasional:

1. plant juices (stimulants or intoxicants),
2. the power of words (*mantras*; hetero-inspiration, autosuggestive effects)
3. self-denial (self-mutilation, asceticism)
4. immersion (*samadhi*)

See pages 155-156 of Volume II.

* The fourth part of the Aphorisms deals with *rebirth and* liberation from rebirth - *separation - and* explains *the basic concepts of* yoga.

His thirty-three aphorisms can be divided into six sections. The subjects of each section are, in order: special faculties (1-3), samskaras (4-11), dharmas (12-15), cognition (16-24), seedless-absent-mindedness (25-29), and detachment (30-33).

2.

Emergence in birth is the fulfilment of Nature.

The development of perfect faculties *in birth* is caused and accomplished by the fulfillment of Nature - the unhindered *dharma*, the purposive *order of* Nature.

If the circumstances of birth do not prevent the development of special abilities, they will naturally manifest themselves throughout life.

3.

The occasional is not the active; it only breaks through the barriers of Nature, as the earthman does.

Occasional-okes are not really active-okers; they *consist* merely ***in removing obstacles to the manifestation of Nature's purposeful order.*** The actual agents are always the order of Nature (***the dharma***). When the farmer ploughs, fertilizes, irrigates, etc., the soil, he is not "creating" a plant, but merely ***removing*** obstacles to the dharma of the plant which prevent the plant from unfolding, developing, growing, i.e., the free expression of the dharma of the plant.

Thus, in relation to Siddhis, occasional causes ***do not*** create particular capacities, but only allow them ***to unfold***.

Of all the alkaloids listed, plant juices are the most inert, have the shortest duration of effect, and never allow for lasting manifestations. The power of words leads to more significant results, self-denial - the conquest of the self - even more so, but most of all, it is the power of contemplation (***samadhi***) that removes the obstacles to special abilities. ***The lasting manifestation of special powers can only be brought about by contemplation.***

The development of special faculties ***in birth*** cannot therefore be, in the final analysis, anything other than the result of ***an aspiration to deepen*** from a ***previous*** birth (life).

(See page 155 of Volume II.)

4.

Minds are formed purely through the sense of being.

Experience (sensual experience) is only possible in the material world, and the ***sense of self - the sense of being*** - is awakened and created by sensual experience. It is through self-consciousness that certain manifestations in the material world, which constitute the ***mind***, are separated and become ***individual***. These manifestations ***are united*** by the self-consciousness - the sense of being. The sense of being and the mind are therefore both dependent on the material world and as such can only arise in connection with ***birth***. From birth arises experience, from experience the sense of being, from the sense of being the formation of mind. ***The mind is thus really formed by the sense of being: in the course of each birth.***

Even for the very first birth, the same proposition holds. The ancestor of the relationship between Soul and Nature: non-knowledge. Non-knowledge lies in the totality of the samskaras. (See p. 72 of this volume.) It is the manifestation of the samskaras that causes the manifestations in the material world. It is through the material manifestations that the sense of being arises, and the *sense of being gives rise to the mind*.

The word "merely" in the text of the aphorism refers to the fact that of the five kinds of impulse (II.3), *the sense of being alone is the basis for the formation of the mind at birth*.

But as most aphorisms are ambiguous, so this aphorism can be interpreted in several ways:

The "formation of minds" can also be explained in the sense of aphorism III. 38, the consciousness the in relation to the mind that is formed *in the relocation of the*.

But may apply a with body related mental *multiplication*
(See page 247 of this volume.)

5.

In the different immersions in the sensory world: one mind is the cause of the development of the others.

The samskaras manifested by the functions of the mind are preserved in the individual instincts. And the finality of the samskaras also affects all *subsequent* mind-formations associated with reincarnations. Ultimately, then, the emergence of minds in successive lives depends on a *single* mind!

But this aphorism can also be applied to aphorism III. 38, etc.!

6.

The subtle repercussions of actions cease to exist as a result of the subtle cognitive observation that is constantly taking place.

Actions take through the mind, and the subtle repercussions of actions, like the samskaras that persist in the instinctual world, produce new immersions (births) and new minds, in a series that is in principle infinite. This is *the essence of* rebirth.

However, through the subtle cognition-observation (dhyana) that is constantly going on, the subtle repercussions of all actions can be eliminated, since in the state of dhyana the tensions in the instinctual world are dissolved in the instinctual world itself and do not lead to new manifestations.

7.

The actions of yogis are neither white nor black, while the actions of others are threefold.

See pages 187-188 of Volume I.

8.

Then: only those samskaras are manifested in the mind which correspond to the consequences of actions.

Then = t.i. for others (who are not yogis)!

This is the law of fate.

The actions of living beings are either selfish or altruistic, or a mixture of selfish and altruistic, according to the manifestations of their character. But so long as character plays a part in the actions, - as character is the "filter" and "threshold" of the manifestations of the instinctive world: - only such samskaras can be declared in the mind as correspond to the consequences of the actions (the trajectories of the actions, the character)!

In contrast, the actions of yogis are indifferent. In the actions of the yogis, there is no role for individual character. In the mind of the yogi therefore, irrespective of the fateful repercussions of actions, or the character consisting of these repercussions, any samskara can manifest itself!

The actions of yogis also have material consequences. These consequences, however, have no repercussions on the yogi's character, so they do not affect his further actions, his karma (destiny), his births, etc. They do not, therefore, prevent the manifestation of any samskara, and thus the yogi can manifest symbols (dispositions and memories) in his mind: both in his inner and outer worlds, that are truly arbitrary.

9.

Even if their connection is hidden in terms of birth, place and time, they are still directly connected - because samskaras are the same as memory.

Even if the samskaras that manifest in the mind (in life) - the consequences of actions and fate - are not transparent, even if their connection is hidden, as regards birth (previous lives) and their relations in space and time, the connection between them is always there, since the samskaras are memories themselves, which, as dispositions, manifest in fate.

(Just as a recollection can - under the right circumstances - spontaneously manifest itself in the mind, even if the context that evokes the memory is not clear or transparent at the same time.)

So there is never and cannot be coincidence in the manifestations of fate!

10.

The samskaras have no beginning and no duration, as they belong to eternity.
See page 68 of this volume.

11.

Reason and its fruit, willingness and its support are the samskara, so if they are missing, it is not present.

See pages 69-71 of this volume.

12.

What is past and what is to come, takes on its being because of the different states of the dharmas.

The dharmas= *are components of the order of Nature (as vectors whose resultant is the order of Nature).*

They can be: *1. preexistent (in this case, only possibilities), 2. latent, or 3. manifest. Ilapotuk all each change: a three types evolution (parinama) consequences in Nature.*

The past and the future are both in the order of Nature.

13.

The dharmas are nothing but the three components of Nature itself, both present and subtle.

The three constituents of Nature - matter, force and intelligence - in both their present (manifest) and subtle (non-manifest) nature: they include both the order of Nature and all the components of that order (the dharmas), as in fact the three constituents of Nature are the components of Nature!

14.

From the confluence of developments: the reality of things follows.

Manifestation (the reality of things) can only come from the union, the co-existence, of the three kinds of formation (parinama).

See pages 97 and 157-158 of this volume.

15.

Since, while the object is the same, minds are different, object and mind: different in their particular mode of manifestation.

The material world is a dead reality, and the mind is a personal (living) reality in all its manifestations.

The material world is seen by different minds as the same world, while the material world cannot be seen by minds.

While the minds cease and are re-formed and are always different, the material world (the external world), though subject to incessant change, remains, as it were, independent of the minds, the same as it was, which originally constituted its essence.

15/a.

It is not the case that the object depends on a single mind. Otherwise, if it were not perceived, how could it exist?

If the objects perceived were dependent on a single mind, they would have to be destroyed in Nature at every turn of vision. But since they are not annihilated at such a time, their persistence indicates that they are connected with all minds.

Their interrelationship becomes visible in the bridging cognition.

16.

Objects to the mind: known or not known; according to whether they lend a colour to the mind or not.

It depends on whether the group of symbols of the object in question arises in the mind and thus influences the developments of the mind by its specific colouring.

17.

The evolutions in the mind are always known to the Spirit above the mind, because the Spirit is not evolving.

While, therefore, objects become cognizable to the Spirit only when their particular colouring arises in the mind, all the developments of the mind are always known to the Spirit, since the mind is the very organ, instrument, field of cognition.

cognition can only come into being where there is an unchanging, fixed point to which the object of cognition can be continuously related. Unchanging - absolute - is only the Soul. The cognition of the mind, therefore, can only be - can come into being in connection with the Absolute, and, on the other hand, because of the immutability of the Soul, it comes into being with each and every formation of the mind!

The actual object of cognition is therefore not the material world outside, but always the mind itself.

18.

The mind itself, being the object of contemplation, does not possess cognition in itself.

Since the observer is always the Spirit the cognizer can only be the Spirit, and not the mind, which is only the object of observation.

19.

The mind's attitude, at the same time, cannot be ambidextrous.

The mind cannot be at the same time the organ of cognition and the cognizer; its attitude cannot be at the same time looking outwards - towards the material world - and contemplating itself, its own developments. For when, as the organ of cognition, it is transformed according to the cognized object, it cannot simultaneously transform in such a way as to make its own transformations the simultaneous object of cognition.

20.

If cognition could be created in the mind as an object of contemplation, there would be too much possibility of cognition - and memory would be confused.

If actual cognition could arise not only in the Soul, but also in each individual mind, there would be an infinite number of multiple centers of cognition in Nature. If, in this way, in every rebirth, new and new cognizers were to arise, each in relation to a different samskara realm, then all the samskaras of Nature could never become cognizable, from a single point of view. Memory, too, would be confused, confused - there would be innumerable cognizers instead of one - and as a consequence the continuity and order of Nature would suffer innumerable damage: would be no progress in Nature, and liberation would never be attainable.

21.

In the cognizer, when it remains in itself and takes the form of the mind: it becomes conscious of its own cognition.

The Absolute that comes into contact with relativities remains the Absolute at all times. The connection with the apparent reflection, with the apparent identity with the cognizing-organ, is clear. The fact of cognition by means of the mind occurs as a result of this identification, - but since the Absolute always remains in itself: there is a constant comparison between itself and natural cognition, and this comparison is clear from the fact that - from the point of view of the Absolute - cognition becomes conscious (i.e. the constant relation of the constant and the variable.)

22.

The mind, influenced by the observer and the object of observation, is directed towards all ends.

The mind under dual influence: apparently as a subject it strives independently towards the most diverse ends, that is, towards all ends.

See what is said on page 228 of Volume I.

23.

The mind, though interspersed with innumerable thoughts, not for itself, but serves the interests of others because it operates in connection.

The mind is really in the interest of the Spirit, because (as an organ) it functions at all times only in relation (as a mediator).

24.

Those who see the difference give up trying to experience the essence of BEING in the mind's eye.

He who can see the difference between absolute BEING and the Nature which is the object of contemplation, that is, he who has attained the highest degree of discriminating knowledge, by which he can distinguish the SPIRIT from all that is not the Spirit, gives up the vain endeavour to experience the essence of BEING in mental contemplation, for he cannot seek to know the actual knower from without - through the mind!

On the contrary, it strives for the complete elimination of all the slightest development of the mind, so that the BEING may attain its perfect independence, its separation from Nature, and thus, remaining in itself, independently of all relativity, its cognition may become absolute.

25.

Thus the mind, immersed in discrimination, reaches the state which precedes separation.

That is to say, the mind thus attains a state of complete stillness - a complete cessation of all formation - that state which characterizes immersion without the seed and which can be a direct antecedent of the Spirit

isolation.

But even in the absence of a core, there is an "awakening", that is, a return to Nature, to the circle of the mind, to the earthly world.

26.

The opinions that come to mind in the meantime come from samskaras.

27.

They are removed in the same way as distracting incentives.

See aphorisms II. 10 and II. 11.

The reason is always the relation of the Soul to Nature, that is, the individual trying to sustain himself in the last waves of destiny.

28.

However, for those who have no individual interest even in yoga, their immersion - through the knowledge to discriminate - has always risen above the dharmas.

Its immersion has risen above the dharmas - the components of the order of Nature, the samskaras, fate and mind - and thus above all Nature.

The figurative meaning of the phrase dharmamegha - cloud of dharmas - in the text of the aphorism is: just as a cloud of water cushions rises high above the material world, so the "cloud" of dharmas "hovers" high above the dharmas.

Whoever has reached this state, his selfhood-rock is already loosened, he has not even an impersonal self in fact.

29.

Disruptive impulses and actions: are eliminated.

30.

In this way, for the one who has freed himself from all that is defiling and impure, the infinity of cognition renders insignificant what is still to be known.

For the one who has freed himself from all the illusions that obscure reality, and from all that is bounded and unclean, the infinity of cognition renders all further experience, and therefore "being" itself, the relationship with Nature, unnecessary and superfluous.

31.

Thus the three components of Nature have fulfilled their function, and the series of their evolutions comes to an end.

The aforementioned "infinity of cognition" also excludes and eliminates the basic cause of existence: non-knowledge (avidya).

And with the cessation of non-knowledge, Nature - or rather the three components of Nature - having fulfilled its function, which is nothing other than the acquisition of experience and liberation, withdraws in accordance with its function: it "leaves" the relationship.

32.

The moments, in reciprocal relationship with the developments, form a series, observed from where they end.

We can therefore talk about a "series" of developments.

This line: a partial manifestation of continuous time, that is, of eternity as a whole.

Continuous time is only meaningful up to the limit, only "existing" as long as the sequence of moments and developments is still transparent to the individual.

The "infinite past" and the "infinite future" are not a concept of time, in fact they are neither past nor future, but dharma (the order of Nature) itself.

(For example, the question of which came first, the chicken or the egg, could only be answered by tracing the eternal alternation of the two states back to the infinite past. The infinite past, however, is nothing but the dharma itself, and this, irrespective of the concept of time, includes the possibility of all states. So the correct answer to the question, according to yoga, is that by seeking the distant starting point of alternation we arrive at the dharma, which includes both the chicken and the egg!)

The notions of "before" and "after" can only be spoken of in relation to the present moment, because the manifestations of the dharmas - the moments and the developments - form a "sequence" only in relation to the present, that is, in relation to where they end."

But in separation, the BEING becomes independent even of eternity!

33.

The regression of the three components of Nature, which have ceased to serve the purposes of BEING, or the persistence of the meaning-making-power in its own nature: separation.

"AUM"

It has served as a literary source:

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József Kaczvinsky

The Seven Initiations

Seven Initiations - Introduction - About the first initiation

A student of the original Sanskrit-language literature of yoga and of yoga itself is like the explorer traveller who, after a long and careful study of the objects he finds, searches for relics of an ancient culture in parts of the world thought to be abandoned: he is able to describe not only the surviving objects and fragments, but also **the culture** itself.

The literature of yoga is not only remarkable from a linguistic and historical point of view, but also contains truths, some of which have since **been rediscovered** by mankind, and others which **are still waiting to be rediscovered**.

The author of this book, through decades of study of the Yoga Aphorisms of Patanjali, through learning about the ancient culture and through insight into the truths of yoga, **has arrived at the teachings of higher yoga**.

The truths of yoga, for those who practice yoga, are revealed more and more openly, more and more fully, through the understanding of the doctrine of yoga and the practice of yoga !

You could say: yoga is actually illuminated by the practice of yoga. But this path open to everyone, a path for everyone. So there is nothing to stop the reader himself from being convinced of the truths of yoga!

Higher yoga is nowhere to be found described - literally and clearly. Yet it is everywhere in the doctrine, in the system. It is so integrally woven into it that it cannot be separated from it. All the tenets of higher yoga follow voluntarily from the system of cognition and its fundamental conditions. Already at the beginning of our study it shines before us, in the full splendour of its unfolding, so to speak, only we cannot see it, we cannot notice it for a long time. Just as with closed eyes we cannot contemplate even a rainbow of the most beautiful colours. With closed eyes, we are indeed unable to see it, to admire it, to delight in its beauty. But our vision is up to us and depends on our own development. It depends on the degree to which we can and do attain in life.

Progress is the path of yoga.

Initiations are the most important stages of development.

The seven initiations are the seven steps of the yoga path, one above the other. At each stage, the disciple's outlook, perception, self-knowledge and understanding of nature - is **completely transformed**. Everything that he or she thought was a firm foundation is repeatedly crumbled underneath, reduced to rubble, and **each initiation stage is built on the ruins of the previous stage**.

will be invalidated on a new initiation, but will mainly prove useless to him. He must learn to know himself and Nature from **a new** point of view at each stage.

This is why we call the stages of cognitive development **initiation**. For the **very** essence and concept of the term initiation is **the unexpected manifestation of an unfolding, new kind of cognition**.

Both the practical and theoretical aspects of each initiation are covered in the higher yoga teachings. Yet, **from the very beginning**, the disciple needs to acquire the most essential knowledge in this field. So that, even at the beginning of the path, he may know at least roughly the direction, the successive stages in which he must go, and in which sense he will have to change all his knowledge each time before he can reach his ultimate goal. It is right that the disciple should at the outset have an overview of the steep, whole path of his study. It is both desirable and necessary to know in advance all the changes of viewpoint and the different approaches that will characterize the stages of initiation on the individual path of yoga.

For if he has already grasped with his intellect what awaits him, he can go forward armed to a certain extent and with greater certainty than if each initiation, as a characteristic stage of development, comes as a surprise whenever it is formed of itself on the tottering and crumbling ruins of his outlook, as a **new** conception of his self and of Nature.

In practice, yoga distinguishes **seven** such stages. Seven radical changes in cognition.

The first stage, the first initiation, is in principle not yet similar to the others, because it is still largely based on indirect knowledge. The first initiation: involves a very broad stage of development and study, when the seeker becomes acquainted with the depths of the doctrine of yoga - and becomes a yogi-teacher in a practical sense.

The first initiation: learning about the general aspects of yoga .

In fact, it consists of three parts: 1. the **study of** the doctrine of yoga, 2. the **contemplation of** the doctrine of yoga, and 3. the **practical application of** the doctrine in cognition and life; and, to a higher degree, the actual and regular practice of contemplation.

The Seven Initiations, in its entirety, is for the student who has already embraced the doctrine of yoga, understands it in detail, and can apply this knowledge to practice.

Since the disciple must know all the particularities of the doctrine and the interrelationship of all its tenets, from the basic concepts of yoga to the special system of cognition, **a thorough knowledge of the doctrine is in fact the first initiation on the path of yoga**. If, in connection with the further initiations, we were to go on to outline and explain the whole doctrine and system of cognition of yoga, we should really only repeat what is said in the "East".

We have already presented it to the reader once. It is for this reason that this book on the seven initiations **begins with the second initiation**, without going into the first initiation in any meaningful way.

Higher yoga really begins at the **second** initiation.

There, at the stage when all the principles which the disciple has already learned and embraced become for the first time useless, inadequate, **obstacles** to his vision.

The transition from one initiation to another cannot take place in reality until the disciple has become perfectly at home at the level of vision which is appropriate and already attained in his development, and until he has experienced all that this level of vision can offer him in every respect. For this reason, the chapters dealing with each initiation, taken separately, require careful study on the part of the reader. It is right that the reader should not pass on to the next chapter until he has fully understood the previous ones - or until he has come to agree with the particular attitudes and the particular conceptions already discussed.

The aim of our study is not to shock, but to shed a calm and careful light on the wonderful depths of yoga. Its chapters also be read **slowly**, a long pause after each chapter, so that all its novelty can be pondered calmly and its ideas do not cause confusion or shock.

If you take passages from different parts of this book, you will almost always find **contradictions** between the details. It goes without saying that this cannot be otherwise. For cognition is accompanied by contradictions, for in cognition something that was previously known or not known becomes known, **without, however, changing in the process** ! It is as if black were to become white at the same time, - but retain its hue.

It is precisely such contradictions, which emerge through comparisons, that prove that a cognition has taken place. **The disciple looks at Nature with different eyes than before !**

The word "initiation", by the way, also inadvertently brings to mind religious mysteries and the communication of secret teachings. In fact, in this sense it is also a **correct** and **apt** term. For in initiation the disciple's point of view rises to such high regions, he sees connections between himself and Nature which are beyond the reach of even the deepest philosophy and beyond the reach of the average human mind. The disciple's perception changes as he gradually comes to know all the subtle levels of his non-conscious mind to which his consciousness can rise and which can become conscious to him in the course of the practice of contemplation. And this becoming conscious is always **evident in the manifestation of a new kind of knowledge**, a knowledge and a circle of consciousness into which progress really **initiates** the disciple, without his intellectual development leading him to it gradually, through the constant increase of his knowledge based on human traditions. **Each initiation always leads to a whole new range of new insights**, in which the older insights no longer have full validity, in fact

they have no proper place, because they become dead, they lose their meaning. At each level of initiation, the disciple loses his "former" self and is "reborn", as it were, **in a new world of** new insights - for him !

We are not writing about ceremonial initiations. The seven initiations of the path of yoga described in the following chapters are not accompanied by mystical external ceremonies. No one requires the disciple to prove his or her heightened courage through prescribed actions and dangerous rituals, in the face of fire, water, darkness, etc. Yet, as on the threshold of all initiations, **he must, here too, show considerable courage** . For each initiation, with its own insights, has a startling, magisterial effect: **on the whole man** . And it takes courage, great courage indeed, to face new insights, to venture into them with open eyes, into a world in which we must, like babies, begin our experience and our orientation from the beginning. Moreover, **by repeating all this seven times**, dropping seven times the ground we thought was safe, until we reach the true, the ultimate goal of the yoga path.

Each initiation changes the way we think, aspire and live. Not slowly and imperceptibly, but in a sudden, overwhelming storm. It changes a person in an inner revolutionary way, completely; his present, his future and even **his past are** included in this change. With each initiation, new and new perspectives open up to us, we arrive at new evaluations and value judgments, etc.; new concepts of right and wrong, of permanence and impermanence, and of what is expedient and impracticable in the course of our existence. Even the second initiation changes the disciple's understanding of life on earth to such an extent that even the most daring philosophical speculation seems dwarf attempt at cognition.

The disciple is not a speculative philosopher, but a man of practice. Hence, no yogi-disciple or yogi, however many may have attained higher initiations in the course of his development, has ever sought to incorporate his insights into a special philosophical system or to become the founder of a new philosophical system. Nor could the teachings of higher yoga be communicated to mankind in the form of a speculative system. Yet this doctrine provides such a perfect basis for a boldly arching philosophy worthy of the discoveries of the latest age that, in the course of its study, one is tempted involuntarily to take such a system as a proposition, instead of always seeking **further, inner insights** by practical, contemplative means.

However, we must admit that there is nothing "really new" about the experience of initiation. After all, all the specifics of initiations are fully present in the basic principles of yoga, the basic elements of yoga! But we only realise all this when we know the initiations differently and when we look back at what we have learned in the past. It is easy for a student who has already reached the levels of initiation to realise that what he experiences at these levels is actually already contained in the basic principles of yoga.

However, it is difficult to deduce the specific nature and experience of initiations from the basic elements of yoga alone. It is therefore necessary to shed some light on initiations in the context of this separate study,

*so that the reader can get a clear and lucid idea of the essence of the gradually changing experience. **

The comparison of the seven initiations shows us **how the same Nature can be seen and known by man - the yogi - always in different , according to the stage of his own development.**

It is **not Nature that changes in this...** It is man's scope of experience that expands and shifts to ever wider and higher levels and areas! **This is why** the yogi sees Nature differently.

But the mere **theoretical** knowledge of the degrees of initiation is enough to change one's views on natural realities, on life and evolution, and thus on man himself, and therefore on **himself**. Even a student who has only theoretical training is already with new possibilities of perception which prevent him from returning to the old conceptions which he has built on his experience of life. There is no turning back from the path of yoga. On the other hand, no step on the path of yoga is wasted! **And the increase in theoretical knowledge is in itself a major step, a significant advance.**

The traveller, before setting out on an expedition to explore some unknown territory, acts wisely and rationally by gathering all the information at his disposal first, so that, learning from the experience of others, he may at least rely on theoretical support and be armed with theoretical knowledge to reach his destination more confidently. The disciple does the same when **he studies the theory of** higher yoga and **initiations**, before he has had an opportunity to become acquainted practically and experientially with the plane and the peculiarities of each initiation.

The traveller, who studies the map before setting out on his journey, acts in the same way as the disciple, who studies the theory of initiation. The parallel in this analogy is all the more complete because the traveller, too, only really sees the landscape and the countryside he wishes to visit when he arrives there. Until then, the map is only a guide and a reference point. In the same way, the disciple only really knows the insights and realizations of each level of initiation when he has reached the level of the initiation and experienced it directly. Yet, if he were not theoretically prepared for it, it would be a long and arduous task for him to navigate the levels he has already reached, to survey the landscapes that open up before him. After all, the traveller can only be sure that he has not lost his way if **the theory** - the compass and the map - proves that his course is correct. And even if you can't see beyond the surrounding hills and mountains, just knowing the map is enough to know what lies **beyond** the hills and mountain ranges in every direction. Likewise, the disciple who has correctly grasped and understood the theory of initiation **knows** what lies behind and behind the unusual and novel experiences that arise. And this knowledge is absolutely necessary for a correct orientation.

But the reader should not be fooled into thinking that a purely theoretical understanding of the essence and characteristics of initiations is already clear from the attainment and experience of initiations. A correct understanding is merely a correct reading of the map.

but the right experience can only be gained if you really **reach** also the landscape, the territory that you want to know directly.

Yoga is primarily a practical doctrine, not a theory. Only when **the** student has **directly experienced all the tenets and truths of yoga's teachings** will or she grasp and understand what has been taught. And immersion is not at all a theoretical part of yoga, but can be achieved solely and exclusively through practice!

But the various levels of initiation cannot be attained by mere practical experimentation. Indeed, regular and devotional practice of contemplation is indispensable for ascension. However, each initiation is a **journey of progress** itself. The disciple must therefore strive with all his strength to **advance** - first and foremost - **on the path of progress**.

The rest will follow.

And the natural starting point on the path to initiation must always be: the strict individual perspective!

Above all, the student must learn to regard his own self, his own individual centre, as the only acceptable basis of cognition !

Once you have begun the study of yoga, you must never once make the mistake examining Nature or yourself from **another** man's point of view! For, if he were to take **other** people's points of view as a basis for his cognitions, he would - of necessity - already be completely confused in the knowledge he had gained, because every phenomenon is different according to the different individual points of view. But he would also lose his faith and his inner security, as he would perceive and see around him as many individual centres and as many of these, in essence, Absolutes, as many people's perspectives from which he would try to view and judge the world, himself and the universe. In this way, he would soon have to come to the absurd conclusion that there are many, or rather an infinite number of Absolutes lurking and lurking in the depths of things. But there is only one Absolute and there can be only one!

So, for example, if we look for different perspectives in the outside world, we find in every human being - indeed in every living being - manifestations of the Spirit's action. In each one we can recognize the self, the individual views, and the common and inward perspective of these views, which perspective lies in the self, belongs to the personal self and individuality of the person, and in the depths of which self, individuality and perspective there is somewhere the absolute centre: the Spirit. Every human being, every living being, has a naturally different point of view. Entangled in the web of illusions of the external world: we must therefore assume that behind every angle of vision lies a **separate** cognizer, a **separate** Spirit; for **there cannot be a single common subject for the** many and varied and different cognitions, if the observations themselves cannot be uniform, unanimous!.... Such reasoning is perfectly logical. Yet such a reasoning leads to the conclusion that there must be as many people as there are perspectives: as many cognitions, as many cognizers - and thus as **many Absolutes**! It is precisely the

logic therefore confuses us and obscures for us the supreme truth. The truth that **THERE CAN BE NO TWO OR MORE OF THE ABSOLUTE!**

If we ourselves observe the outside world only in this way, if we believe in and accept the simultaneous existence of different individual perspectives in Nature, then **our view of the world is bound to become confused.**

But the path of yoga itself, of turning inwards, would be seen in the wrong directions if we did not look for the sole centre of observation in ourselves, but divided it between ourselves and other people! What is the way in for the other person is the way out from our point of view, away from us. And our own inward-facing **is an alien** direction for all other living beings. So where and how can we find a unified understanding of the concept of "inward"? How can you know when the direction of an immersion is right and when it is wrong?

The first prerequisite for progress on the path of yoga is perceptual certainty. Without a definite and never wavering secure foundation, there can be no cognition aspiring towards the clarity of the Absolute. The student's basis of cognition must therefore never, not even for a moment, become illusory, and in order to avoid this aberration, **he must always base his evaluation of experience on his own observations alone !**

The disciple must necessarily regard other people and other living beings as if they - as observers - **did not exist around him !**

However, the fact that this exclusively individual perspective, that is, total authenticity, is not selfishness, not selfishness - **and therefore not a wrong conception** - can only really be understood when we reach the highest degree of initiation. Until then, we must trust in the correctness of this required condition, and in all respects adjust all our judgments to it!

It is also natural that all cognitive certainty must be lost and reason must be confused if we deviate from this condition. If the disciple does not insist on it, but also takes into account in his studies the point of view of other men - which for him, indeed, can **only ever be illusory** - or if he asks himself questions concerning how **other** men see each other, Nature and himself, then he is already studying the mere theory of initiations: He is confronted with such insoluble problems and must wade between such confused questions, such contradictory statements, in which he must, ah he is deeply immersed, lose his right and sound judgment.

However, if you insist on required condition of **total authenticity** in all observation and cognition, then all these questions - after all
- gets a clear answer. Because **only** in this way can you understand the interrelationship of different aspects in the outside world. **Only** in this way can he gain a natural overview of what the individual perspective of other people, other living beings, means to him. And **only in this way** can he preserve the undisturbed clarity and purity of his human understanding.

We are all curious people. It is difficult, therefore, to stop asking ourselves questions that arise voluntarily whenever we recognise and understand the nature of our relationship with the outside world. We live in the conviction that we are not alone in the world. We also believe, based on our ingrained prejudices, that other people's relationships with the outside world must be the same as our own. What we discover and observe about ourselves, we immediately want to put into the perspective of the other people around us. We do this out of sheer curiosity. It is a way of making sure that our findings are correct. Because we have been taught that a proposition can only be correct if it is general. We are therefore also involuntarily seeking to see to what extent our statements can be justified from the individual point of view of **other** people. In this way, however, we are on the road to confusion, instead of clarifying the relation of the Soul to Nature!

So, for example, you might notice that in the spectrum of sunlight, of all the colours in the rainbow, it is the purple band that is the widest, the richest. Having noticed this, we immediately make comparisons to see whether other people see it the same way as we do or differently. And as we are convinced that for other people purple does not predominate among the colours of the rainbow, but rather red and yellow, we consider what we see to be a deception, and try to judge the colour relations in the same way as other people. But even if our eyes are sensitive to ultraviolet light to a certain extent, **what is natural for us is unnatural for other people !**

We must never make comparisons between ourselves and other people for this reason. Because **for ourselves, the centre of the outside world, the point of observation, lies within ourselves, and not in other people !**

We must therefore recognise **the fallacy** and **unreasonableness** of the generalisation concept and the questions it raises, from the very beginning of our studies! Then, and only then, can we gain a clear picture of Nature, of the order of Nature, of the interrelationship of individuals, etc. Otherwise, we are caught in a tangle of interlocking problems from which we can never fully unfold!

To be sure that this is true, it is easy to see that it is true, we just have to try it one way and the other. It is much better, however, not to experiment on this point, but simply to accept this as the only condition of initiation.

The reader, as well as the yogi-disciple, should be aware of the importance of the requirement of total authenticity before attempting to become acquainted with the teacher of higher initiations. It must be emphasized that this is **only** condition of yoga study which we must initially accept on a purely authoritative basis, without first ascertaining for ourselves its correctness and necessity. It is the very doctrine of yoga which teaches us never to accept any proposition on the basis of mere authority, but always to ascertain for ourselves the correctness and acceptability of propositions and statements before we embrace them. **The only exception to this general rule is the condition of authenticity as the basis of cognition.**

total authenticity is the most elementary and indispensable, uncompromising requirement of the quest for right-knowledge.

If we want to give birth to chickens in a hatching machine, we must assume and believe that the egg we place in the machine will indeed hatch into a chicken; we must believe this even if we do not crack the egg and do not check what is inside. It is this **confidence that** is the key to hatching success! First of all, we must choose the egg **correctly**; or, if we have not taken it from the hen ourselves, **we must trust in the knowledge of the man** who gives us for hatching purposes an object which is in every way suitable for the purpose, as the very "thing" containing the kind of germ which alone is capable of becoming a living chicken. Secondly: **we must not break it open !** We must not search to see what is inside, what lies beneath. Because if we disturb the conditions inside the shell of the egg prematurely, we make it impossible for the egg itself to succeed, to hatch, to come to life. Finally: we must maintain and ensure **favourable conditions for** hatching for three weeks, **until the very last moment** when we can achieve a satisfactory result! Otherwise all our efforts will be in vain.

Likewise, we must accept and embrace the requirement of **total authenticity**, trusting that the one who has imposed this condition on us knows from experience that this is the only "something", viable **germ** from which right cognition can sprout and unfold. We must not disturb, we must not dissect the very essence of authenticity, prematurely searching for the purposes that lie beneath it, otherwise we endanger, even exclude, the slightest correct result of our efforts to know! And finally, we must make every effort to ensure the existence of complete authenticity and all the favourable conditions for it, right up to the very last moment, until the full unfolding of correct cognition!

If you want to hatch chickens, know what to do, how to handle the eggs you have. But so must the disciple know on what basis to build all his theoretical and practical knowledge, so that the final reward for his efforts may be a proper and correct result.

Anyone who otherwise, only blame yourself!

He who is carried away by curiosity, takes the egg for hatching - the authenticity which is the germ of cognition - and begins to experiment unreasonably, taking it in his hands to examine it from all sides; drilling, cracking, subjecting it to physical and chemical tests, and thus preventing in advance the correct and natural process of the attack on life which leads to success.

The disciple who, even once, tries to illuminate his own problems of self and position from the **outside**, from other people's point of view, is already going **against** the order of nature. And the opposition to the order of nature always provokes dangers, or at least failure, disappointment, failure.

Otherwise, what the reader accepts and what he does not accept from the initiations is entirely up to him. We do not want to change your existing views and perceptions. For what we consider to **be true** and what we do not, is entirely and always

depends on the perspective **from** which we view ourselves and the universe. The man of the senses sees the body, the matter, as reality, the man of reason sees the "idea", the religious believer sees God personified, and so on.

And all statements and beliefs are - from your point of view - equally true ! Therefore, all disputes and proofs arising from contradictions between doctrines, all attempts to convince, **are meaningless, and only the reconciliation and interconnection of existing doctrines can make sense, in order to bring us closer to the knowledge of the one and absolute Reality.**

The reader, as well as the disciple, should remain faithful to the doctrine, the system, to which he or she is attached by faith, by the best convictions.

A true sage, a true yogi, does not want to impose his own beliefs, his own understanding, on anybody. For those who become acquainted with the teacher of initiations, the insight into the higher yoga is a great experience anyway, which has an impact on their whole outlook on life and even on their destiny.

It goes without saying, however, that what this book offers is only a theoretical **sketch**. The details of the initiations can only be fully elucidated by the experience of the experience and nothing else. And the subtle realities of the higher initiations can only be sketched in their main features and only approximately. To describe them human words are inadequate. For human language is incapable of forming adequate expressions for these higher planes.

Budapest, 1945.

K. J.

Seven initiations - The second initiation

The disciple becomes more and more convinced, through experience, that his whole, seemingly infinite world really exists only in his observations. During his inward turns, he learns that his senses can be relaxed and switched off, and that if his senses do not convey impressions, the perceived outside world temporarily ceases to exist for the duration of his inward turn. As a result, later on, not only during the period of contemplation but also during wakefulness, the whole of the external world becomes more and more illusory for him, something whose **existence depends solely on his turning his attention towards it, or on his senses turning towards it.**

This is about the extent of the greatest insight of the first initiation. The progress of cognition does not stop at this point, however, but approaches the second initiation of its own accord.

The disciple realizes that his whole world is a vast mass of instinctive **projections** and nothing else. For all human perception in fact in the mind, and it is the mind alone that puts perceptions out into space, into the external world. Just as the blind man, who feels his way through obstacles with the end of his cane farthest away from him, feels perfectly as if he were **really** feeling with the lower end of his cane, whereas the cane is only dead matter and man's living tactile nerves, nerve endings are only in his hands, in his fingers; we believe our sensations in our consciousness to originate in our senses, or to **be** produced somewhere in the external world, **whereas they arise and disappear only within the sphere of our consciousness.** And just as the blind man involuntarily places his perceptions in his stick and in space around him, so that he can orient himself, so the sane man places all his perceptions in his individual senses, or in space, in a certain outside world, which then surrounds him in this way, apparently.

The whole world of objects is definitively **taken by the disciple as the world within his consciousness.**

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In fact, it sees even more of reality. He realises that the realm of consciousness is only as much a part of man's **inner** world as **he identifies** himself with his consciousness. But as soon as **he** observes his consciousness, at that moment **his consciousness is already an external world him.**

More and more the disciple realizes that his whole thinking-consciousness is based on his senses and senses alone, just as the material world is for him made up of senses alone. He sees the table only because he perceives it. He is aware of the smoothness, edges and corners of the tabletop only because he perceives them with his eyes and hands - by sight and touch. The table is an object to him and he can know it only because he has senses. He can even imagine the table, the different tables and all the possible objects only because

your ideas are based on your perceptions. Even the abstract concept of a table, furniture, or whatever, can only be formed in thought because his perceptions provide the right basis for a concept.

All that is around it: perception. The whole

external world consists only of perceptions.

One could not even have thoughts if one did not have perceptions. His thinking also comes from his perceptions and is based on his perceptions.

And his perceptions do not arise where he has always believed and professed their origin in the course of his experience of existence.

The disciple realizes that to place thoughts, or all the functions of consciousness, in the realm of consciousness **is** as much an instinctive **error of** man as to place the perceptions of objects in external space! The two kinds of relocation are analogous. Consciousness is merely the mind's "touch-stick" - like that of a blind man - with which to observe thoughts, emotions, feelings and sensations. Thoughts, etc., not in the mind, but the mind merely puts them out into the mind as the "stick" with which it feels around itself. Thoughts themselves **are not** really in consciousness - in the apparent realm of consciousness - but are merely **projections of the inner** causes which lie behind them, just as they lie in the depths of all material perception in Nature.

And these causes are not in the material world, nor in the consciousness, but lie deeper, behind the consciousness.

The student is convinced of this by his experience.

Because you have to admit that none of our perceptions are actual, objective perceptions. Even if we look at it in terms of immateriality, it cannot be classified as such. Perception is not a function of the objects outside, nor of the bodily senses, but - pure perception.

For example, if we dissect the organ of vision, the function of vision, we can already see that it **is not the eye** that really **sees**! What we call vision **is merely the sum of certain nerve endings**, nerve endings that are created **in the cells of the brain, or between the cells of the brain**. If, however, these certain nerve endings arise and exist in the brain, then **vision itself is already realised and takes place** - and it **is quite incidental** whether there is an eye, a sense organ, and whether there is an external world whose light phenomena can be observed by the eye as a visual organ!

Disturbances in the blood supply to the brain, the effects of intoxicants, suggestive influences, etc., **are sufficient** to induce and maintain visual sensations, independent of any supposed external world outside the person.

But it is not only the function of vision that consists of the nerve endings that arise in the central nervous system and can be independent of all bodily senses, but also of all kinds of

our perception. The senses of hearing, touch, taste and smell **all take place in the brain !**

So what proves **that there is** an independent outside world? What proves that the external world actually exists and is located around us, around us in space?

For we can see, touch, hear, taste, and smell the reality of a world even when **our senses are the only ones available to us, and without an actual external world !...**

If, for example, we were told that there was a decorated Christmas tree in the corner of the room, we would be able to see and look at it as clearly and distinctly as if there were a real tree. If we were to get close to it, or if we were to bend down, we could see it from several sides, from below. You could touch it and see for yourself. At the end of the branches we could count how many pine needles we see, and these needles could prick our fingers if we dragged our hands along the branch. The flame of the flickering candles would not only illuminate, but also warm and burn if we reached over them. The ornaments would glow, and if we touched one of them, they would move and shatter. We could not see well behind the tree, for its thick branches would obscure the walls of the room. The light from the candles would cast shadows and reflect off the reflective surfaces. The creation of light and shadows would obey exactly the laws of nature. The pine would smell like pine, its branches would be hard. And if we bumped into it, because we doubted its reality, we would bump into it and get stuck between the branches.

But the tree would exist only in the suggestion, and there would not be even a faint trace of it in the room, for anyone else.

But we cannot be sure whether it is real or not as long as we are under the illusion of all perceptions. For it is in these perceptions that the tree exists, and as long as they prove that the tree is real, the tree belongs to the external world and occupies its place in it just as much as all the other objects of the external world.

The real existence of a sapling pine tree can only be proved to us by our senses, just as the existence of other objects in the external world can only be proved by our senses.

There is no other way to get to know the outside world.

Even the most rigid statements of materialism therefore allow **that the existence of the external world is - or at least can be - a mirage of our perceptions !** For the existence of the external world, of the bodily senses, and even the body itself: can only be proved by our senses, by our perceptions. **And for all our perceptions it is sufficient that they are merely the sum total of the nerve impulses arising in our brain .**

Photographs, measurements, instruments and calculations do not prove the material existence of the external world. For the existence of photographs and instruments, measurement data and of the evidence provided by instruments: **we can only be convinced of this by our perceptions.**

So the whole external world is represented by our perceptions alone, as we know it. Of the whole external world - for us - only our perceptions are real.

The sum of our perceptions is in fact the world.

But all our perceptions **can be a play of brain cells**, and independent of any actual external world!.

The student's experience tells us even more. He realizes that even the existence of the brain may be a similar delusion. Indeed, it is only through our senses that we can be convinced of the existence of the brain! **And there is no other way** .

So where is everything that we have, that we experience?

If perceptions alone are sufficient to create the perfect illusion of an external world, then we can legitimately accept the claim that an actual external world not only sometimes, but perhaps never, exists around us in its actuality.

There is no physical space, there are no objects, there are no bodies, and we don't even have our own bodies, - the yogi teaches - but **only our perceptions**, which create the illusion, the illusion of all this! And the space, the objects and our bodies are always placed by ourselves - around ourselves - in our perceptions!

This is a perfectly valid assumption, because there is no evidence and no evidence to the contrary.

Colours, sounds, tastes, smells, shapes, features, extension, distances, movement and change, space and time, the order of things, interconnections, and natural laws: **all exist in our perceptions**
!

'If I had been blind from the beginning of existence,' the disciple reflects, 'I would have no idea of colours, of the visible world: then I would not know that there is a visible world. If I were deaf, I would have no knowledge of sounds, I would not know that there are sounds. Yet I would feel that there is a world around me. Because in my other kinds of perception I would experience some world. Even if it is silent and dark that surrounds me.

But if I didn't have any perception, and never had any, what would I know about the world?

Would a world still exist around me? For then I would not even have a clue that there is a body. My own body.

Where would I be then?

In the same world I live in now? Because other people would see and experience me as a tangible reality?

But then how would I know that **there are** other people? Because for me, neither the world nor the multitude of people in it would exist!...

And as to the question of whether there is a world around me, it is my own consciousness alone that can decide, and not that of others! And especially not those of people I don't know!....

This is a difficult question.

Because what is certain is that all matter, all bodies, all forms around us are perception.

And the perceptions inside us, not outside us!

Moreover, since the brain itself is the object of our perceptions - that is, it exists for us in our perceptions - our perceptions themselves **must come from somewhere other** than the brain.

The starting point of their origin must necessarily be there - because only there can they arise - where there is no perception. Where there is no perceptible space, no bodies and no external world.

And if the origins of our perceptions are outside the experiential world, then our perceptions themselves are not where we believe they are.

The reason for the creation of the whole experiential world: the placement of our perceptions in space.

If perceptions were not displaced from where they originate - somewhere around a centre - then no body could arise, and no sensible world could arise.

For us at least, it should not be an attack.

And we can hardly be interested in the point of view of other people, of whose existence we could not even be aware at the time.

So **it** is not our perceptions that depend on the external world, but vice versa: **the existence and the quality of the whole world - depends on our perceptions !**

We do not see the sun shining because the sun is shining in the outside world, - but the sun is shining in the outside world because we perceive sunlight!

Everything that constitutes the world for us: in our perceptions; or, if our perceptions are absent, it cannot exist! And if our perceptions existed, but were not placed in space, then the world could exist only **within us**, could have no extension, could surround us, and we could experience nothing outside ourselves.

That is why we are always at the centre of the world!

When you look down on the village from the window of a tall tower, the world changes around you, with the window of the tower taking centre stage. If we swim under water, the centre of the world is in the water, with us. If we lock ourselves in our room, our room is the centre of the world. And if we close our eyes, ears and nose, the centre of the world is somewhere deep in our consciousness.

Because everything that is around us: is projected **from us** into space, as an arbitrary **projection of** our perceptions around us!

Any projection, however, can only be **a mirage**, because the reality is not where we experience it.

All illusions are mistakes.

So the disciple who seeks the truth must seek the inner cause which produces the projections, from which the projections arise, but which cause is not itself a delusion, because it is not yet a perception.

And this reason can only be found within oneself.

But not in the body and not in the mind of the thinker. For his consciousness is also filled only with perceptible thought-forms, visual and auditory impressions, and other sensations and perceptions. And these are also projections. The seed, the essence of all projections: it lies, therefore, **deeper in** man than even the realm of consciousness.

But what is inside the mind, behind the mind?

According to the teachings of yoga: the

instinctual world!

The subtle world of symbols - of memories, of dispositions - that is, **of samskaras**. The world that is the cause, the evoker of perceptions.

Listening to his teacher, the disciple accepts the statement that **the whole outer world and the so-called inner world of man is rooted in the instinctive world of man, and that all that is outer is merely projected out of it into consciousness, or through consciousness into space around man.**

So the external world is not reality, and neither is consciousness itself. Yet both **appear to be real**, because the causes - the symbols - that create the illusion of projection: **they do exist in the world of instinct.**

And since the interrelation of symbols in the world of instinct is constantly changing, the objects and phenomena of the external world **are also constantly changing.**

The external world is therefore alive and in motion, its beings act and change, its objects are transformed, - and all the objects and phenomena of the external world are not only dependent on symbols, but are **also**, one by one, **interrelated.**

In fact, **it is only** the context of symbols that changes, in the world of instinct. But since **every slightest change in the interrelationship of the individual symbols of the instinctual world is a change in the interrelationship of all the symbols of the instinctual world**, the beings, objects and phenomena of the external world **are** interdependent and **adapt** to each other, just as **the interrelationships between the symbols are interdependent and adapt to each other**.

And all this seems to take place in space, in man, and especially **around man**.

In this way the disciple accepts the fact of projection of all kinds of external world.

That **all living beings, objects and phenomena** : are in fact **projections of our own instincts, which do not constitute reality in space**.

The whole outside world itself is a mirage, a projection, not reality!

This aspect then permeates the disciple's new experiences, his new findings, until they become his convictions.

Strange feelings accompany that change of attitude.

The disciple realizes more and more often that whatever he sees and experiences around him is nothing real. At first, he only perceives with his intellect, and later on, he feels the unreality of things.

The first thing you experience is the dazzle of **phenomena**. The rain is no longer unpleasant, the thunder no longer alarms him, the scorching sunlight no longer feels scorchingly hot. Sounds do not disturb him, lights do not hurt his eyes, he is at peace with all perceptible phenomena, he becomes at peace, just as one is at peace with the shadow of his own body, which, if it exists, is actually nowhere. Then he can increasingly grasp the dazzling presence of **objects**, can feel it in the life of the outside world, in everyday experience. No longer does he see loss where an object is worn out, ruined, or lost; and whatever object he comes into possession of, he no longer feels it to be either gain or possession. There is no longer any object, treasure or wealth, which he desires to possess, and he wants to keep nothing for himself. Whatever object he has to deal with or to touch, he does so with a serene indifference. For he has nothing to strive for, nothing to struggle for, nothing to fight for, amidst the mirages! For a long time, however, he considers and regards **living beings** as real beings around him. Only at the very last, as the last, does he realize that all animals and all men around him are just as illusions as the figures of his dreams, or as all projections, all perceptions of the external. For his whole world outside is in fact a non-existent world, existing only in the relations of symbols in the world of instinct and not around man.

It thus loses any sense of security in the material world. is no object and no living being to rely on in life. He is struck by a terrible feeling of loneliness, of being alone, every time he tries to reach out to the mirages. He feels that he is surrounded by swirling, swirling apparitions. Shadows, shadow-forms. Unreal ghosts. And only

can slowly come to terms with the idea of being completely alone. That's when he realises that time and space are as unreal as his whole world outside. There is no space and no time! There are only symbolic connections that create projections, perceptions and show us as if we really have all that exists only within us, in the abstract.

Many times, over and over again, you have to think about all this. For a long time, he has no peace of mind. Because he cannot come to terms with the fact that what he perceives cannot be real. He has to suffer and struggle to come to terms with this realization, this thought, this idea of being completely alone and lonely. And then, when he has come to terms with it, has come to terms with it, he finds almost amusement in observing his own unreal world outside. Many times, over and over again, he has to think about the context of the projections. To understand all that he can and must understand. To understand everything that you can handle at your stage of development. To know the **actual Reality** hidden in a world of untruths

He feels, he suspects, he is convinced that there is such a thing. That there must be an absolute reality somewhere. Even if he cannot find it yet.

This search is also at the heart of all its endeavours. It is in this search that he finds the enduring purpose, the security he has lost in all other areas.

Whether he wants to or not, he is forced to go through, to go through periods of doubt, confusion and shock. For, on the one hand, he is caught up in the opening perspectives of initiations, and, on the other hand, he is carried along by life. Always forward.

After all, he understands the outside world in the same way as a cinema-goer understands a series of scenes on a screen. Anyone sitting in the audience knows that there is nothing on the screen but light and shadow. Yet there you see the whole action of the performance. You see mountains, sea, rooms, halls, human homes, trees bending in the wind, movement, life. And people, laughing and crying, working, struggling, rejoicing and disappointing, as their fate allows and requires. It all flashes before his eyes. But on the screen, there is none of this, only the flickering, appearing and disappearing of rays of light. The drama itself and all its characters are preserved the filmstrip, the film **behind the** viewer.

, hidden in a locked chamber, it simmers. And the figures in the tiny images don't even move on film! Each image is still. A still and motionless representation of a moment, a fragment of a scene. Apart from the progression of the filmstrip, which is a monotonous and mechanical drift, there is no movement - no individual movement of the characters

- not on the screen, not in the room, not on the filmstrip. The movement that the viewer sees is **only the result of the interrelation of the images** . As the relative position and interrelation of the projected images changes, **the projection site appears to be in motion**. We see the action as if it were taking place before our eyes, whereas all the movement there is only a semblance of movement, all the crying and laughing, feeling and thinking, acting beings are only a mirage of interconnections of image fragments: someone who does not even exist on the film, does not even exist in the filmstrip!

Just as the viewer of a cinema production understands the technique of projection, so the student understands the external world around him.

Gradually you realise that everything can be understood. Even why the outside world seems real. The reason for the perfect order that pervades the material world, why even objects have a natural destiny, and the interconnections that give every living thing its autonomy.

He understands that the relation, the relative relation, of two symbols in the world of instinct cannot change otherwise, unless at the same time there a corresponding change in the relation of **all** symbols; for all symbols are related to each other in the world of instinct, and if the position of only one symbol changes, the relation of the **other** symbols will be **different from** what it was before. The same omnidirectional and infinite interrelation is observed in the projection of symbols: in the external world. There, too, there can be no change, however slight, which does not **affect everything that exists**.

If, for example, one of the projected living beings of the external world of the individual "acts", then its action affects the projected objects and phenomena of the external world, and all subsequent changes that take place later on are and must be formed according to the changes that have already taken place, and must take place according to them, as a consequence of the action of the living being. One projected being may help or harm another, or even wound or kill it. The wounded living creature, as a consequence of the wounding, **bleeds** ; the killed living creature, as a consequence of the killing, remains **dead**.

We see that the creatures of the outside world feed off each other's bodies. The matter - a collection of cells and chemical bodies - that made up the body of one living thing is used to make up the body of another. It adapts and adapts, change by change.

But the objects and phenomena themselves are . When clouds appear in the visible sky of the outside world, the electric voltage between them arises and increases until the electric discharge takes place, lightning strikes, destroys and ignites, the resulting fire tends to spread, smoke from the burning materials, soot particles are deposited from the smoke that rises, and so on. As if events were actually place in the outside world. But only the altered contexts spread out, causing incessant changes wherever they reach.

In fact, it is only **the interrelationships of** the symbols that **are formed in the world of instinct**, - and every change in their interrelationship produces some projected change the external world; in the world **that we seem to perceive**. But as the interrelations of the symbols in the world of instinct are nowhere and in no respect incomplete, - and cannot be incomplete, - so perfect order and coherence appear in all areas in the external world that as long as we do not become aware of reality, we believe the external world to be not a projection but the real world.

Almost rightly so.

as the cinematographer, looking through the peep-hole into the room, can live the drama that is unfolding before his eyes - with its perfect context - but which he himself , by the power of a light source.

The cinematographer, absorbed in the drama he is watching, is an example of the average man in life. If he knows he is projecting, but is still interested in the drama, he is like a disciple in the first stage of initiation. If, however, he never forgets for a moment that all projected change is merely the play of rays of light in darkness and illusion, he is the example of the disciple in the second stage of initiation. Then, whatever dramatic tension is expressed by the action of the figures on the projection screen, he does not consider it to be real, nor is he affected by it. He retains his calm and clear vision.

This is the understanding of the initiated disciple. He has realized that it is a mistake to believe that the living beings of our external world can live and act even when the projection - the projection of the whole external world - ceases. For if there is no projection, there are no objects and there are - cannot be - living beings in the outside world.

There is a very good example to illustrate this insight; an example we all know. We know that we project the figures of our dreams around us in our dreams, yet we experience them in our dreams as all living, acting and talking around us, interacting with each other and with us... Then, when we wake up, they all disappear, in a single moment. None of them can continue to exist, to live and to act, because the dream projection has ceased, because we have woken up.

When projection ceases, the projected world, with all its phenomena, objects and creatures, naturally ceases.

The initiate disciple already knows, because he realizes that **in the same way, when we die, our whole natural world ceases to exist.**

At the death of the individual, the projector ray retreats into the selfhood-rock. The selfhood-rock then swims on the back of the "waters", i.e. the "waters" of the unmanifested Unnatural. The mega-unmanifest world - the **water** - floods, overflows and absorbs the whole of one's outer world. It flows into it, and everything that was, that populated the earth, is destroyed, becomes nothing underneath. There is no more earth and no more external world.

But the receding projector beam does not remove the symbols, only the glare of the projection itself. In the instinctual world of the self-subject, the characteristic symbols - the dispositions - **of all the** living beings and objects of the vanished external world remain in it, and these dispositions, at the next rebirth, when the ray of light again penetrates and illuminates the instinctual world, naturally re-populate, after the "waters" have receded, **the newly-forming earth, the external world: the new external world of the next life.**

A whole new world is created every time a person is reborn - every lifetime - in place of the old world. Yet it contains the same things as the former world, since the dispositions **which have been saved through flood** state of death can only form in the new outer world the same species of living beings, etc., as have already manifested themselves or lingered in the old world, in the world which has passed away.

The symbols - the inclinations - are the same as they were. The newer projection cannot therefore contain phenomena, forms and species **other** than the instinctual world itself.

Only the perceived, sensed outside world ceases, is submerged in death. The individual himself: he retreats into the rock of selfhood, - into the ark, - which is carried along by the primordial waters that cover the whole manifested world, towards new life, towards the new formation of the outer world.

The term "waters", in the sacred books of Eastern wisdom, usually refers to the **manifestation of Nature**. It also expresses the "flow" of consciousness from one life to another, into the next life: the state of **death**. According to the Bardo Thödol, the Tibetan Book of the Dead, the state of death is recognised by 'the earth sinking into the water'. And in the Bible, the story of Noah's ark is an almost illustrative account of the destruction and disappearance of the outer world, of the polar relationship between the species - the symbols - of the creatures that populate the outer world and the symbols of the

- the survival of the pair - in the rock of selfhood, and finally, the new life-world of the land on which the ark "sails", unloads or projects its contents as the waters recede. All this is in fact a story of death and rebirth.

The disciple learns to distinguish between himself on the one hand, and all the "other" that belongs to his outer world, that makes up his outer world around him on the other. He realizes that the laws that apply to himself **are different from those** that apply to his outer world. **In death, he himself is not , not annihilated**, but only floats over, floats into a new life, a new birth. But **his external world** - and all that belongs to his external world - **disappears entirely as a projection** , and in its place, in the new life, a **new external world arises** , which is only similar to the former, but is no longer the same even as a mirage.

There is a big difference: between ourselves and the outside world!

Dead bodies, burials, the surviving backward people of the dead **are only** experienced **in the outside world!** This is natural. Living beings that we observe can only die in our external world. Even then, their lifeless bodies remain in the outside world for a long time, as the symbolic connections that make up the body are only slowly dissolved in projection. When **we ourselves** die, however, the whole projection ceases, and no bodies survive, not even our own bodies, since there is no external world in which they can survive. **It is therefore a mistake to think what our own funeral will be like, because after our death nothing survives in the material world, or even the material world itself ceases to exist !**

The death of other living beings is merely an imitation, a copy, a mirror image of our own death, which we can observe as a development, as a process in the outside world, in projection. The death of ourselves, however, is only death in a **theoretical** sense, because we ourselves do not cease to exist through and in it, but all projection, the whole external world, ceases to exist around us when we die!

The same law, therefore, which applies to all the living beings of our external world, - that they must each die and cease to exist,
- does not apply to ourselves, it does not apply to us; only in the sense that **our external world ceases to exist, in its entirety, at the time of our death.**

So, for example, if we observe a human being around us and his death, we see that as an individual **he has been left out of** the context and the turmoil of the outside world, and cannot return to it. But the outside world continues to exist - without him. But if we ourselves , it is not we ourselves who leave the outside world; in fact, we do not remain outside its turmoil, but the whole turmoil itself ceases to exist, the whole outside world disappears into nothingness around us, with all its phenomena, objects and all its living beings. And that makes a big difference. A difference so great that its recognition must change our whole conception of life, of being and of ourselves.

The disciple knows that when the projecting ray of consciousness recedes, the projection is left with a meaningless darkness, without form and without change, for this darkness is **nothingness** itself.

For the initiated disciple, then, all thoughts of, for example, accumulating wealth for his **surviving** relatives, or **making a will**, or striving to create works which will survive **his death**, and will proclaim the fame of their creator to future generations, etc., - that is, to take care of the state of the external world for the time when he himself is redeemed from it - become meaningless.

But he takes it for granted that, at the same time, other people should think in a way that he himself can no longer think. For it is possible for other people to leave behind memories, possessions, lasting creations, after their death, in the external world which still exists, and which does not even partially cease to exist at the moment of their death, - as long as **the man** who is the centre of the external world is **alive** ! For as long as the outside world persists. Until then, other men can make plans and carry out plans, even plans that go beyond the lifetime of one man. As long as the centre of the outside world lives, continuity in the outside world also exists. As long as the outside world is not destroyed.

But if **he himself** - as the centre of the outside world - dies, then all plans are futile, then there is no future for anyone.

The outside world does not know this. They don't think about it, they don't believe . A minute before **he himself** dies, people around him are still feasting, merrymaking, dancing, gathering wealth, preparing for the next day, setting up businesses, celebrating a feast. They weep and console. And a minute later, when the projection stops, it's all washed away in a flood! Total annihilation sweeps it away!.

It is a great, great drama of vanity, of vanities.

The initiate disciple already knows that when the projection ceases, the whole external world around him **ceases**.

So he himself has nothing left to survive in the outside world.

He knows that his body will not rot, his bones will not rot, his bones will not crumble under the ground. For there will be no worms, no earth to digest. Nor will there be **time** to dust his body. In fact, not even a lifeless body will survive after death.

For our own body, the world of our emotions and passions, as well as our consciousness - the world of our thoughts - and our character: **are also only projections**, basis and essence of which lies only in the context of symbols, in our own instincts. With death, therefore, our body, our personality, our consciousness and our character disappear, and we are submerged in the all-burial and dissolving waves of the "flood". Only the "ark" remains, the self-subject, with its transmuted and non-manifested instinctual content.

What, then, should and could we be concerned about in the distant future, if this is the truth? If we know that the material world cannot survive us, ourselves?

The yogi-disciple therefore casts off all worries of the distant future!

The disciple lives in the

present . He observes the

play of the present.

He knows that, like any play, life is made up of acts. At the end of the act, the curtain comes down and the stage is rearranged as the acts end.

Day after day, new scenes unfold before our eyes. Each time we fall asleep a scene **ends**, and each time we wake up, a new scene **begins**.

Whenever we fall asleep, the outside world of our waking life is already darkened, disappears. Each time the light on the stage goes out.

Yet there is a big difference between sleep and death. For if we sleep while we dream, the material world continues to live on, continues to move on. But when we die and are reborn, our external world is no longer the old one, it **is born** anew. Each time on a thoroughly rearranged stage.

What the reason for this difference is, the disciple has yet to find an answer.

But he also begins to doubt the reality of death. For he sees that the death of the living beings in his external world is not really death, but only a certain change in the projection of his own instincts which he can observe around him. But his own death is not a physical death, - but the **flood** itself ; the annihilation of the external world, the material world!

So **there is no** real and true death in fact.

And if death is not reality, then the opposite of death, life, cannot either!....

Indeed, we must realise that the lives of the creatures in our external world are not real lives either. For they live in our external world and **can** therefore **only be part of the projection that comes from our instinctive world**.

So **there are no real living beings** around us **either!** Our existence is only a projection. A mirage of our own perception.

Strange feelings arise in the disciple when he looks again at the outside world. He no longer sees people around him, but only living and moving **images, shadows** projections of the concepts of individuality inherent in his own instincts. The feeling of loneliness, of being left to oneself, torments him anew. He longs **for** companions, **real companions** in life.

His desire is so strong that he has to deal with it. He wants to know what it is that he really wants, what makes him want it.

For he now judges attraction to people, love and affection differently than before.

The question has repeatedly crossed his mind: what is the meaning of love? Can a person fall in love with one of the creatures he or she has projected? Can one fall in love with someone - in the true Pygmalion fashion - when one knows and recognizes that one has in fact created and projected the object of one's love, the living being who makes one fall in love?

The more he deals with this idea, the more clearly he recognises the difference of degrees in love. He knows that in ordinary human life, without initiations, you can fall in love with someone's physique, his attractive forms, or perhaps his personality, that is, his emotions and emotions as they are expressed, or his reactions to emotions and emotions, his character. The fact of love itself, in each of the cases listed, implies a certain **unconscious aberration**, an intensification of non-knowledge, a turning outwards. For what one thus loves is all illusion, **untruth**.

But you can also love someone simply because you see and find in them yourself, an extension of your own self. But this form of love **is selfishness**.

, - the unconscious effort to expand the self, to attain self-completeness. Even this is not consistent with the second initiation.

Consistent with the second initiation: love can only be in the mode and manifestation of man's **love for the beauty** and **Spirit** inherent in the living being he projects, not in material manifestations.

Love in this form does not a second initiation. For Beauty and Spirit are real even when everything is a mirage, which is what it is, what it contains.

The Spirit is reality at all times.

And if we observe the living beings around us, in our external world, we find in each of them the manifestation of the Spirit. We have to realize that the Spirit is in innumerable relationships with Nature. And each of these relationships, according to the teachings of yoga, is the seed and the self-centred core of an **individual**.

So **there must be** alien individuals outside of us?.... Is not the multitude of individuals a mirage?

Do they really exist in a world that exists only in our perceptions?

Is this possible? Or, if not possible, where are they, where are they, if not in the experiential world?

The disciple looks around, almost perplexed.

Then he understands more and more that it is not the visible and tangible persons and people around him who can be **the real alien individuals** . For he knows well that the persons perceived in the outside world are really only projections. For everything in the external world is a projection and a mirage. Perception.

He comes to the idea that we cannot perceive foreign individuals. That alien individuals do not belong to our external world and cannot be found in it.

Yet they do exist.

They exist, in the sense that they have a self-spring that constitutes their being; an instinct world that is not manifest to us, at the heart of which is the relationship between Soul and Nature.

But there is an infinite amount of self-satisfaction. As many as there are rays that can emanate from a single point. **Each one of them comes from a relation of the Universal Soul** - one and the Soul! - **with Nature**. And as these relations are different, so are the individual Self-sparks. They are individual.

According to the teachings of yoga, all selves-independent of time and space-are eternal, and all are **within** the circle of the non-manifest Nature.

The self-sikra: the core of individuality, the centre of the **individual**.

And around this centre, every individual has - or at least can have - an outside world.

But each of these outside worlds is **another outside world**, not our own! It is a very different and different outside world: you might say, not even like ours. For the individual projects it from **his own** instincts, not from ours!

The disciple realizes that there are exactly as many external worlds as there are living individuals. **And each individual can only know and regard as reality his own external world**. He is unaware of the other worlds, because they are all outside his sphere of experience.

Our outside world is **ours** alone . It lives with us, exists with us and dies with us. And we **have no knowledge of** the external world of other individuals, only a hunch and an indirect, false impression.

The human beings in our own external world - persons and apparent personalities - must not be confused with alien individuals outside ourselves! The persons in our own external world **have no** perspective and no external world of their own. Only we see them as if they did. Because we project them as if they were independent beings, independent individuals, not mere projections of our instinctual world, moving forms of symbolic relations, all around us.

And the outside world of every stranger is so far away from us that we can experience nothing, nothing at all. We can't even find the alien individual itself, because it doesn't belong to the world in which we ourselves live.

If we wish to make a comparison between **individuals** and **human beings**, we must remember that every self-sikra - that is, alien individual - dwells **within** the circle of manifested Nature; every human being - human form - that we experience, dwells in **the outermost** circle of Nature, in the gross material world. **The human persons around us are not, therefore, identical - and cannot be identical - with the individuals lurking within the boundaries of the mega-manifest.**

Why do we believe that every person we project an alien individual outside of us, who sees the world, our world, from an independent perspective?

For whenever, within the realm of non-manifest Nature, the instinctual world of another individual comes into contact, or contact with our own instinctual world, this contact naturally affects the symbol-relationships and interrelationships in our instinctual world. **Contact** is, of course, only a symbolic expression, as such contact takes place **within** the realm of the manifested Nature. The effect, however, is that the alien instinctive world tries to express itself in every field. Thus, it also influences the projection of our instincts by stamping itself on them. Therefore, as a result of every such "touch", a projection takes place in our external world which forms a living manifestation - for example, **a human being** - which comes into contact with us. But the "man" himself, whom we see and experience, is not reality, but only an appearance projected by ourselves! It can be no other, nor can it behave in any other way than that which we ourselves are capable of projecting through the development of our instincts. The **reality** in the human being of our external world is only the effect /touch/ of the instinctive world, **which we do not experience because we do not perceive it.**

But the effect is reciprocal. **In the other individual's own external world**, therefore, a certain projection also takes place, which represents "us" in that foreign external world, i.e. it represents the effect/touch of our individual there. What is projected in that other external world as a body, in relation to us, does not resemble our body as we know it. And the "body" of another individual, as that individual experiences and perceives it in his own external world, is **not known to us** ! For what we project of it in our own external world is a body that fits **our** external world. It is only a representative, a copy, a shadow of that individual, but not of him. And what he projects as a body, of us, is a body that fits **only** into his external world, but not into ours.

Just like in the lobby of a hotel, if a number appears on the number board indicating that the bell is ringing, we know that **someone** is ringing. But we only see the **number**, not the person who actually rang the bell. Likewise, if a human being appears in our external world and comes into contact with us: we only see a **human figure** appear, **but not the individual who has actually come into contact with our intuitive world.**

The man we experience is only a projection: a symptom, a consequence and a sign, a derivative of the self-subjective touch. The touch itself and the alien individual, on the other hand, cannot be experienced, cannot be perceived, and therefore does not exist for us in the external world.

However, as the contact is **reciprocal** in every touching, **we must also be present** in some form, in the unknown and alien space of the touching individual. But we do not and cannot be aware of this appearance. This appearance can only be known to the individual concerned and to no one else. And what he sees appearing is part of his outer world and is adapted to it. It is not our body and we are not ourselves!

Imagine talking to someone you never meet in real life via a remote viewer. We can see a face on the screen of the handset and hear a voice in the handset, we can talk to the face and the voice, but we never see or experience the person or their environment. If our device has distorted and falsified the features, we don't really know what the person's face looks like.

This is approximately the relationship between our personal self and the alien individual. To take the example of the image we see and the sound we hear: a "person" appears, in our own external world. **A person** with whom we can talk, interact, but never see the **real person** behind!

Let us not imagine, then, that the people we see in the outside world have an independent point of view and that they are surrounded by the outside world according to this point of view.... Because the people we see are not the same as the alien individuals. **They do not have an outside world** . As we project them ourselves, we only endow them with an independent point of view in the projection. To use the term of representational geometry, we ourselves "translate" all our views onto the plane of the people we see, according to these points of view, so that they are transformed there into a view that fits or corresponds to the supposed point of view of the people we project. **The projection** can result in big changes. It can create such big changes that we ourselves are often surprised at how different a person's view and perception is from our own. We project their views and perceptions as much as **we** project them.

The external world of **individuals** independent of us, however, does not belong to our known external world and is nowhere to be found in it. It makes no sense, therefore, to concern ourselves with the particular world of another individual, or of other individuals, and try to imagine what it might be like. For our world of imagination can only ever draw on **our own** world of instinct, and can only be built up from the symbols of our own world of instinct, just as our whole external world, our whole world of waking life and dreams, is built up from these symbols, consists of these symbols.

We can't imagine anything that is outside our own world, outside our own experience. Try, for example, to imagine a colour that you have never seen before; and your experiment can only be fruitless! And if we can't even imagine a simple "colour we've never seen before", how can we imagine an **alien outside world we've never seen before** ?

Obviously, we only know and can only know our own outside world! We can never know anyone else's.

But even in a relative sense, we should not consider the living beings in our external world as beings independent of us, as real individuals. For only **the cause of the** projection comes from some alien individual, from his instinctive, non-manifest touch. And so the people in our external world are, one by one, creations of our own instinctive world. And we perceive them in the outside world only because we are accustomed to project our perceptions into space, around us.

The people we see and experience are really only in our minds. But as the whole realm of our consciousness is a world of illusion, we must know that these people do not exist there either, in fact they do not exist anywhere; they do not exist, they exist only in the illusion of our consciousness, of our perceptions.

For a foreign individual - that is, the instinctual world of a foreign self - directly influences our own instinctual world, the concept of man in the symbols of our instinctual world is forced to take up and reflect the characteristics of that individual, merely as a concept. And any reflection already implies projection. Thus there appears in our consciousness, and through our consciousness in our external world, a human being, a human figure, whom **we project ourselves, whom we alone perceive, and in whom we believe we see and recognize the characteristics of the alien-self, as if we were seeing the alien-self itself.**

In reality: the alien-self lives at the centre of **his or her own** external world and has nothing to do with our external world, our projections. And the human figure we see and believe to be an alien individual is in fact only **an illusion** from our instinctive world.

But the validity of the **five prohibitions** /do not harm, do not lie, do not steal, do not commit adultery and do not covet anything for your own personal possession!/ is not affected or diminished, not even in the slightest degree, by this recognition. For, on the one hand, all projections and all projected living beings around us - coming from our instinctive world - come from **ourselves** and are thus part of ourselves. Whatever wrong we may therefore do to these projections, in every case **our action is wholly our own.** The disciple sees **the law of fate** manifested in this.

On the other hand, all our actions that affect the living beings in our external world a certain corresponding effect - by means of touching and penetrating the instinctive world.

- to the outside world, which is alien to us. All our actions therefore also produce reactions in these alien external worlds, and reactions of which we have no knowledge. These reactions, however, in connection with the contact with the alien instinctual worlds, are

can also reflect back on our own instincts, and so our actions will in turn bear fruit in **our own** external world, in **our own** destiny. Even if we cannot grasp with our consciousness the path that they have travelled in the meantime.

In this realization **the** disciple sees **the fullness of the law of destiny**.

He realizes that there can and must be a perfect and complete connection in destiny - between man's actions and their repercussions - even when the human mind can neither see nor find such connections in the external world. For it understands that it is not necessarily necessary that the interconnections should be interconnected as links in the very external world in which man himself lives, at the centre of which he himself lives. They can also form causal sequences through foreign external worlds. This alone is sufficient to prevent the human intellect from following their path.

But the disciple also realizes how pointless it is to look for these connections! For our reasoning intellect can never penetrate into the realm of the external worlds that are alien to us, even if it wishes to do so.

He is therefore reassured that it is not important to be able to **review one's** own destiny at any time in life. But in this awareness, in the depths and background of external events, one must always, without exception, recognise one's **own** actions.

And every living thing in our external world, if it comes into contact with us, must be understood as a projected ray of light, originating from us but yet containing within the propensities of a foreign individual /of its "total effect", expressed in the coordinate system of our own perspective, of course, according to our own perspective.

Suppose a projectionist, while his projection machine is up and running, enters the auditorium and watches the drama he has started and is projecting from the auditorium. At the same time, a stranger enters the machine room and pours transparent red paint onto the film or film tape that is in motion in the machine. The machinist in the room is unaware of the action that has taken place behind him in the machine room; he does not know that the film has been touched or who has touched it; but he can see **the overall effect of** the touching, in the drama he is projecting, which is **suddenly played out in a red background and environment** !

Our example is only an approximate analogy, but it is illustrative. For we can understand from it that in the projected drama **no** alien individual can ever appear, whoever comes into contact with the projection apparatus; but only **the effect of** touch is perceived in the drama, in such a way as to colour and influence the projected action, or its details.

This applies to all aspects of our external world.

One could say that the film that being projected is selected by **the** touch of the alien individuals; as if our instinctive world, out of sheer adaptation, always picks up and projects the **very** film that is being projected.

into the outside world, a film that resembles, resembles and is in harmony with that alien individual. Thus, for example, the touch of one alien individual always triggers the temporary projection of a film featuring a young blonde girl, while the touch of another alien individual always triggers the temporary projection of a film featuring an old man with a grey beard. Thus, when we touch one of the foreign individuals, we see a blonde girl, and when we touch the other individual, we see an old man in our outside world. But the girl and the old gentleman can only behave, can only act - in the drama of the outside world - in the way in which their being is projected by our instinctive world through the film. **Neither** the maiden nor the old man **can be identical with** the alien individuals who touch our instinctive world. And her appearance in our external world is best understood **as an indication of** a certain inter-worldly touch that is taking place, that is taking place where we are not aware of it.

The film itself is produced, made and screened by **our instincts**. There is therefore nothing alien about the image. The only evidence of an alien touch is the circumstance, the change, that the blond girl or the bearded man appears and is in the picture - in the outside world. Their appearance merely **indicates** the foreign touch. All their actions, however, arise solely from our own instincts!...

So far the analogy.

But in reality, we have to find out for ourselves!

So there is no point in asking even once how an object or phenomenon is perceived by people in the outside world. For we must know that they do not in fact see anything, in any way. We only see **in them**, as it were, **through them**. And in this way they can only communicate to us what we ourselves communicate to ourselves - in projection - in the course of our perceptions!

For if we could assume that all the people around us are individuals, we would still not know anything about their individual views and individual experiences! For they could only tell us, or we could only hear, as their words, what **our own** hearing conveys **to us, that is, what our own perceptions tell us**. And all our perceptions, as we know, do not come from the outside world, but arise within us, not in our brain, not in our consciousness, but in the inner symbolic context of our instinctive world, from which they are projected into our consciousness.

So can we hear something that is not in our instincts?" asks the disciple. And he answers it: **We cannot hear** !.... All men can only tell us we tell ourselves - by ourselves. He can only have the view which we ourselves project into him in the field of our perceptions. He can only have experiences which are really our own experiences. And so on.

The disciple, through these realizations, already **sees** the condition of the required total authenticity as **justified**. For he is forced to see the most elementary condition of right cognition, according to which **we must regard the people around us as if they did not really exist around us as independent observers**
!

If you've come this far, you won't ask yourself any more wrong questions. You will no longer be interested in other people's views, opinions, or even points of view.

At the same time, he is increasingly aware that the laws of projection do not apply to the projector itself. That the laws that apply to everyone in the outside world, to all people equally, can in no way apply us! And if we believe that we ourselves are subject to the laws, our reason is mistaken, because it tends to generalize where generalization has no place.

You are one person - and look **different**.

It is through this realization that the disciple also becomes aware of the two meanings of **birth**. He understands that the concept of birth means one thing from the point of view of **other** people, and another thing when one looks at one's **own** birth.

We know from experience that we cannot recall our impressions of the outside world from our very early infancy. In fact, we cannot remember the outside world of that time because it **was not yet a finished world**, because the world we live in **was only just beginning to be projected**.

It is a mistake, then, to think that we ourselves, before we were born into this life, were carried in the womb of our adult mother as embryos in the external world into which we were later born. For we did not then have our present external world, so we could not have had a mother to carry us in her womb, in the physical sense! The projection of our mother's bodily form **only began at birth**. It is true that this mother at first consisted only of patches and loosely connected, vague projections of sensory impressions; until at last our outer world became clear and sharply focused, including our own projected bodies. And then the projected mother was standing next to our bodies in the form of **an adult woman**. In other words, she was created as an adult.

So our own birth into this world **was not and could not have been a bodily birth process**. Bodily birth is only a law that applies and is binding on **the creatures of our external world!**

Our own birth, on the contrary, consisted in the re-creation of the outside world !

But from the instinctive world of our soul-rock - from the contents of the **ark** - we could only take out at the time of re-creation, i.e. the new building of the earth, what was there. It had the natural laws accumulated over countless lifetimes, and thus also the laws of birth. We must therefore necessarily have projected **adult** parents, in accordance with these natural laws. For otherwise these laws would have lost their general validity, their law-ness. But it was **we ourselves** who made bodily birth into a general law, **through our beliefs**, formed and consolidated over millions of years, through lives and lives.

We can best compare **our own birth** to the phenomenon of having a largely finished outside world - a dream world - unfolding before us at the moment of falling asleep. This dream world is also only **then** created for us,

but it can also include adults and even old people who a long history and who can tell us about their past. Thus, for example, if an old man tells us about his childhood in a dream, we take it for granted while we are dreaming; but when we wake up, we know that the **childhood of the** old man in the dream could not have existed anywhere and was nothing but an illusion! For we know that the figures of our dreams are created and take shape at the moment of our falling asleep. So the figures we see in our dreams as old men, no sooner have we fallen asleep than they are already **grown up and old, and we ourselves project into them our own past.**

Likewise, **the whole past** of the outside world of our waking life was created by projection around us when we were born. We have projected into our emerging world its history and its entire past, with all the traces of the past that we can discover. Precisely according to **the content and pre-existing context of** our instinctual world, because otherwise projection cannot take place. That is why the vast past of our external world is meaningful and coherent; even though it did not exist before we were born. Just as the whole external world of our current life did not exist before.

The fact that "what we see around us we apply to ourselves" - as if we were born the same as other people in the outside world - must be seen **as a fallacy of our intellect.** The bodily process of our own birth - that our mother gave birth to us - is for us only evidenced by our external world, and our external world is projected by ourselves. **We can therefore project as much evidence and as much proof as our intellect requires, so that our personal self can find its place in this external world.**

! All this is the work of our "intellect", or rather our mistake. The "proofs" are fabricated by ourselves and put out into the outside world by projection - as much as we need - to convince ourselves. So complete and so perfect can this proof be, that we can in no way become aware of reality as long as we live in a web of illusions.

Just as we cannot awaken in our sleep to the fact that our whole dream-world is a mirage, so we cannot awaken in our waking life to the untruth of our external world, for in both cases our perceptions mislead us, providing innumerable "proofs" of the reality of their external world, - proofs of both its past and its existence.

We cannot convince ourselves through our perceptions that our perceptions are not true.

Only by turning inwards, by reaching the right stage of development, can the relationship between our experiences and our projections become clear to us.

But the question naturally arises in the mind of the disciple: if man projects his whole external world, why does he project the "bad" external world, including situations, circumstances and factors unfavourable to himself? After all, it is apparently possible for him to create the best possible external world for himself, if he so chooses at birth!

He finds the answer to this question by juxtaposing the outside world of his waking life with the world of dreams he creates anew each night.

Why do we sometimes have bad dreams? And why don't we always put ourselves in the best circumstances in our dreams?

In both cases, the cause of the occurrence of adverse circumstances, troubles, misfortunes, etc. is the same: the mismatch, disharmony, or friction, imbalance and clash of conflicting dispositions/instincts.

Just as we cannot control our dreams under normal circumstances, so that we dream as we please and what we wish to dream, so too the control of the formation of our external world is not dependent on our will during our waking life. All our external worlds arise and develop as a function of the inner content of our instinctual world. Our dreams depend on our memories, our inclinations, our instincts, just as much as the external, material world of our waking life and all its changes.

If we could shape our instincts at will, the disciple points out, we could make whatever changes we want in the external world.

We could be reborn, in a newly created world at will, as many times as we like.

For our own birth does not require as a prerequisite that our mother - a woman - be nine months pregnant, nor that the parents have sexual intercourse, nor that they conceive. It is therefore not subject to conditions independent of us. It consists merely **in the new creation of an** external world!....

So, for example, we need to know that only other people have ever been newborn babies, - /emphasis on the newborn/ - but we ourselves have never been! Because we ourselves were never born. Nor could they have been born at a time when - between our two lives - we had no outside world. After that time, however, we were already **babies**, because we could only project life according to the laws of Nature, starting from the infant state.

And the fact that even a hundred witnesses are willing to testify to our bodily birth, our new-born existence - that **we were** once new-born - **proves nothing** in fact . For we project the witnesses and their testimony around us just as much as we project the whole appearance of the past.

So we must know that the past is a mirage.

We also need to know that our parents were not alive before we were born.

In addition to all this, there are many other findings that the disciple must discover for himself.

But it is not only the question of birth, but also the manifestations of **inheritance** that must be looked at with different eyes, in the light of the light of initiation. From the point of view of the second initiation, he must know that we ourselves project into the outside world not only our parents and elder brothers and sisters, but also our ascendants and ancestors, at the time of our birth. It is natural, therefore, that our parents, relatives and

our ancestors **must be similar to us** , since it is clear that **we project into them the** physical and other characteristics, the habits, fears and unresolved problems, etc., which dominate our own personality at its inception and development. As our own ancestors are precisely the outward transformations and manifestations in earthly life of the groups of memories **closest to our personality**.

And from this realisation follows the conclusion that **our parents and ancestors are like us, not we like our parents and ancestors**.

!. Further, that heredity - inheritance - is just as much an apparent law as all the other laws of nature; for it applies only to our external world and not to ourselves. At the most, we can apply it in the reverse sense, as it were in reverse, to ourselves.

Inheritance: mere projection of the dominant of our self, in the living manifestations close to our self, at our own birth. So, in the end, **our parents and ancestors inherit our qualities, and we do not inherit theirs !**

But as far as our external world is concerned, we have the most complete evidence of the law of heredity. There is nowhere and can be no gap in the all-embracing, grand scheme of heredity. Just as the interaction of the symbols of our instinctive world is omnidirectional and seamless.

Our younger siblings, children, etc. **inherit** the traits of their parents before our eyes. Which natural, because our brother, sister, child is born in the already formed external world, his birth is therefore a bodily birth, and therefore fully subject to the laws of Nature in the material world, and thus also to the law of inheritance.

So the disciple sees, proving again and again, that he himself is **different** from everything and everyone, from the whole external world that surrounds him. And whenever **he generalises** from the behaviour and conduct of the people, creatures, objects and phenomena that inhabit his external world, and **identifies** himself with these generalisations, he commits an intellectual error and becomes more and more deeply and more deeply immersed in the perfect network of illusions in which he has always lived since the world began.

It realises that identification and generalisation - imagining ourselves to be in every respect the same beings as the people we perceive in the outside world - is the main obstacle to a correct understanding of reality.

It therefore strives with all its might, as a consequence of this realization, **to turn inward and to know its own instincts as the cause and origin of all projection**.

He understands that there is essentially no difference between the initiation he achieves through his own efforts and that which he receives from a teacher or yogi. For the tangible form of the teachers and yogis is only projected into the outside world by himself, occasionally to himself. The teaching, therefore, wherever it comes from, **always comes from himself**.

So he is trying to know himself, the essence of his self.

And the symbols and inner system of his instinctual world are not only experienced by turning inwards, but are there before him in every direction of the wind, in every aspect of life. For the projections themselves reveal to him the system of projection. Whatever he experiences, he knows that he is in fact experiencing the inner causes of the projection, that is, the symbols themselves.

When two people argue in front of him, he knows that the disagreement is within himself. If buds are budding on the trees before him, he knows that it is only in his instinct, in himself, that spring has become dominant. But if he is attacked by robbers, he has no doubt that the robbers exist only in himself, as symbols projected into space before his eyes.

All the joys and all the sufferings of every living being - exist in himself alone, as his own joys and his own sufferings.

And the fact that in the external world one man rejoices and the other suffers at the same time is nothing but the projection into the external world of the opposites in his instinctive world, fragmented and separately manifested.

The disciple already knows that he can experience nothing in the outside world but his own instincts.

Even in the depths of the night sky's brilliant constellations, he recognises the reflection of his instincts.

As he looks at the sky, he understands more and more of the teaching.

For he realised from the beginning that we see celestial bodies in the sky as something completely different from what they really are. We see only luminous points, - even with a powerful telescope we can only make out balls and spheres floating in space, - and we can never really live ourselves into the particular world which the individual celestial bodies, in their own space, really represent.

What is the reason for this?" asks the disciple.

Everything is **a projection** on the outside world, you know that. But when you project a rock, you perceive a rock. If you project a bear, you see a bear, and if you project a man, you see a man. So what is the reason why when we alien worlds, we cannot perceive them properly?

For the "world" of an alien celestial body cannot be a single radiant point of light, can it be a sphere, but must be a **different** world, just as there is no place in our waking world for the Earth's spherical shape, nor for the Earth's floating in space. All these things are known to us only through our intellect, - but they do not appear in our external world as perceptible facts. It is certain that the external world of our waking existence can never be called a "sphere" floating in space, nor a **planet** orbiting a luminous fixed star in the sky, - although from the point of view of alien celestial bodies our earth may appear to be so.

Our Earth is not perceived as a celestial body. Yet we know it is.

But what is needed to project a multitude of starry points of light? Why was the whole, unfathomable star world created?...

Why can't we project alien worlds so that they are truly alien **worlds** be in our mindset?

The alien worlds **are the worlds of alien individuals !**", the disciple remembers. As such, they are truly unknowable to us. We can only know of their existence!

So, if we assume that their spatial projection occurs because they play a role in our instincts, then we need to consider the following:

The reason for their role cannot be other than the contact with alien instincts, i.e. the subtle contact of alien instincts with our own instincts: the penetration of alien instincts.

Every such touch also tries to stamp its own identity our instincts. That is why every such touch also affects the projection of our outer world, is represented in it. It is therefore not only foreign individuals which must be represented in our external world, but also **the external worlds of** foreign individuals, if there is a tangential effect which communicates the world of a foreign individual to us, or to our instinctive world.

While the alien-self's living nature causes projections of "living beings" - animals and human figures - their material exterior can most naturally be expressed in our projections if it retains **its alien and unknowable exteriority**.

But the worlds of alien individuals can only be included in our projections, and remain unknowable to us, if we place these worlds so immeasurably distant from ourselves, so very far away, that they are just perceptible from a distance, but no longer capable of cognition !

To see and yet not to see : indeed, we can only know these alien worlds if they **are point-like and radiant** for us !... By their radiation they become visible to us, we can become aware of their existence. And because they are point-like, they remain unknowable, forever.

Even in the best case we can only recognize **their spherical shape**, - since all external worlds are spherical, because they are located in space **around** a single point of observation, - but the details of the alien worlds are no longer visible to us, invisible; since we cannot really , perceive or experience the alien worlds....

In this way, the student the origin, role and meaning of the starry heavens in the projection.

Each bright point in the starry sky represents an alien outside world. It's as if all the "beacons" in the sky are lit, showing exactly how many of the

how many sparks affect our own instincts, how many alien instincts, how many alien individuals we are in contact with without experiencing them directly.

And if these subtle, inter-instinctual touches really exist, then the projected points of light - just as people projected to the touch of alien self-spheres - must contain within themselves, must contain within themselves, the "total effect" of the tendencies of the respective tangential instinctual worlds; for it is precisely as a result of these total effects that they come into being as individual projections. **The foreign effects of inclination thus dwell in them without any gaps, as it were, in individual stars of the firmament of our outer world !** On the other hand, they also influence our whole outer world and our destiny; for they affect our **whole** instinctive world, all its symbols and symbol-relations.

If this is the case, then it is in fact in these influences **that the astrological influence of the planets and the fixed stars is to be found** . In fact, they do not affect us from the sky, but from our instincts **outwards, towards the outside world !**

And **one of the ultimate results of these effects is simply** that we see an uncountable mass of projected points of light, almost at the edge of space, out of reach, spread out across the ocean of the sky.

And the radiant points of light are the centres of **suns**, solar systems, each expressing a self-sphere at the centre of that solar system, just as the Sun is a spatial expression of our own self-sphere.

This train of thought goes a long way.

It also turns the disciple's mind to wonder if he is wrong; when he thinks like this. Perhaps the constellation in the projection means something quite different from the way he explains it.

Anyway.

He does not consider it important to make sure that his reasoning is correct.

What is certain is that everything that is perceptible: it **in perception** that man experiences it. And all perception **is projection**, the projection of perception into space, around us!

So there are no stars in the sky. Just as the sky itself does not exist before our eyes. Nothing is real in space.

What we see as stars are merely symbolic expressions. But the expression of a symbol is: the symbol itself.

So stars are symbols. And the world of stars is a world of symbols!....

This is how the disciple discovers the world of symbols, both in space and in the realm of the stars.

And the world of symbols is nothing other than the **world of instinct**.

He realises, therefore, that when he studies the starry sky, he is actually seeing and knowing the system which rules his instincts.

Whenever his unconscious approaches and can penetrate his subconscious, he finds in his inward turns that his instincts are only symbols and nothing else. And the symbols themselves are situated in the space of the instinctual world like celestial bodies in outer space: they move in independent orbits, do not touch each other, orbit, and are only subtly connected with each other; if we may speak of orbits, directions, progress and distances in relation to the realm of the instinctual world independent of space and time.

The starry sky appears at all times to be as it is at the moment in the **aspects**, the lines of sight that from our own point of view are directed towards each celestial body, and which from each body also lead to the other bodies, in all directions. The order of the starry heavens is always expressed and preserved by these aspects in themselves, as a whole. ¹

If the world of instinct is similar to the starry sky, then in the world of instinct, there are also lines, aspects, between symbols. These are different from spatial lines, because the instinctual world is not spatial. Aspects in the world of instinct can only be expressions of the **mere correlations** between symbols. However, since the correlations between symbols do exist, we can indeed speak of instinctive aspects.

In each case, the aspects of the instinctual world preserve the order of the instinctual world, all the meaning that lies in the interdependence of the whole multiplicity of symbols.

Projections therefore express these aspects. They express

contexts.

The disciple realizes that he must recognize the aspects of the instinctive world, not only among the stars, not only in phenomena and objects, but also in the living beings and people who populate his outer world. Increasingly, he becomes aware that it is **only the aspects that are really real** in him. For the body, the form, the manifested faculties, the manifested intellect and character are all, through the illusion of symbolic aspects, mere appearances!

There is nothing else, there are only aspects. Correlations. And they make up the manifest world, Nature, and man himself.

The student feels that he has found the root cause of the projections.

For him, the external world, Nature, is nothing but a mass, a tangle and an eternal change of aspects.

Therefore, the disciple is no longer attached to anyone or anything in the outside world. For he knows that where he sees and perceives people and objects, - there is really nothing. He "leaves his father and mother, his beloved and his children", in order to turn inward, to know the essence of projection. And in the essence of projection, he not only comes to know the nature of Nature, but also finds at the same time the real background, cause and **reality of** all that he knows in his external world in the form of people, living beings, objects and phenomena, as a manifestation outside of him. He recognises that all these are, and always have been, **within himself** - as **mere aspects**.

This is an unusual and shocking insight.

At first, the disciple feels as if he or she is facing the world **as a newborn child**, a newborn who has to start from scratch to find his or her way in life.

In the outer world of the disciple, there is no longer a distinguishable "I", "you" and "he", since his whole world is - in unity - himself. All that is, is in him in himself, in his instinctive world; even if in his adaptation to the world of wakefulness he maintains his contact with projected people, living beings, objects and phenomena. This contact is almost the same as it was before. And yet different. For the disciple's actions are no longer directed towards perceptible beings, but directly towards the order of the instinctive world - the aspects.

The disciple understands that the laws of nature apply equally and unconditionally to the whole external world and to all its individuals. He no longer believes, however, that all these laws apply to **himself** - to his innermost essence. For he knows that these laws are projected by himself as well as by his whole external world. If he changes the inner aspects, he changes the projection - and thereby changes the laws of Nature. **He himself can change them, but not the living beings of his external world, only if he himself acts consciously through them.**

Through his insights, he is getting closer and closer to the **third initiation**.

He realizes clearly that helping and teaching people in the outside world **is not in vain** - and never can ! Because every time people are - we help and teach our own projections, our instinctual world also **penetrates** the alien instinctual worlds that come into contact with it, that is, it also penetrates the alien external worlds whose "total effect" is reflected in the people we project. The results achieved are all - at this stage of development - not visible, not visible to us. But we must know that the effect, the change, is taking place, there and everywhere, where it really belongs.

This realisation **gives meaning to** life in the outside world and to right action.

And the same realisation prepares the ground for the third initiation.

Seven Initiations - The third initiation

As we have already said, at a certain stage of development the pupil realizes that his individual instincts are the basis of all projection. He then sees his instinctive world as a multiply complex **diapositive**, incessantly moving and in a state of constant inner transformation, which the light rays passing through it are constantly projected into space, through the projector of the mind, around man. The projection always takes place from the inside outwards, and its origin, its starting point, is not the body of man, nor his self, but always **the essence of man's own being**. The body belongs to the material external world, and the personal self appears as reality only in the illusory world of consciousness; that is to say, both are illusions, untruths.

The disciple also realizes that the basis of all projections is **a perpetually swirling and yet perfectly coherent set of symbols** - dispositions, memories, or samskaras - in the instinctual world. Every slightest change in this set, due to the influence of the ray of light passing through it, appears somewhere projected in the outer world as a perception projected outwards, and **these many projections constitute the outer world itself, the appearance of the outer world**. Thus, of man's outer and so-called inner world, only that can be reality which lies **behind** both his outer and inner worlds, or consciousness. For if there were no ray of light to illuminate the world of instinct, neither the outer nor the inner world of man could come into being in Nature. Then no projection would take place, and all coherence, aspect and relativity would remain hidden in the instinctive world.

Nature itself, therefore, consists neither of the external world nor of man's inner world, but of the instinctive world alone: the set of samskaras. **All that we find in Nature is a play of projection, a projection produced by the ray of light, which is only apparently situated in space and time, but in reality is only found in the symbols of the instinctive world, in the interrelationship of symbols.**

It is the "contact" of the non-manifested individual instincts of different individuals that is the only link between individuals.

Therefore, in our own external world, we cannot meet alien individuals outside ourselves. For the people we see and experience - as we see and experience them - are **our own** creations, our own projections, and never the alien individuals themselves. But between different individuals is possible. But not in Nature as represented by the external world, but individually through the instinctual worlds.

short, these are the insights that the student could report to the
the essence of the **second initiation**.

He recognised that the laws of nature did not apply to himself, but only to the external world in all respects.

His own body, however, as belonging to the sensible external world, is as much subject to the laws of Nature as his whole external world. But even his own birth was not a bodily birth from the womb. Nor will its death be a real death, no lifeless body will survive after it, no rigor mortis will follow, no dissolution of the body, etc.

He himself is therefore **different in** every way from the other people he sees around him.

As shocking as this realisation was at first, it becomes just as reassuring later. For one is no longer in the hurry of time and no longer threatened by individual annihilation, by death. For the disciple, and from his point of view, **life is eternal**.

The fact of projection becomes clearer and clearer to him, in all his experiences. In his experiences - in his daily life and in his introjections - **he** understands Nature and himself better and better. He falls less and less and less and less into the thrall of his senses and of the familiar mirage of existence.

His insights are slowly spreading to **all** aspects of life. And these insights are so wonderful, they give him more and more pleasure and joy, that they amply compensate for the sometimes very vivid, bitter feelings of self-abandonment and abandonment.

You almost feel that you have understood everything there is to understand about existence. Satisfaction fills his whole inner world. He feels that he has nothing more to learn, or at least that he has nothing new to learn.

Then, gradually, he realizes that the radical reevaluation of his perceptions and the many significant insights he gained from the second initiation are still not enough to grasp and understand the essence of existence. Something is still missing, he feels strongly. But what he is looking for, he cannot yet give an account of, and it would be in vain to ask himself.

He is moving towards the specific realisations of **the third initiation** with an involuntary urgency.

Self-awareness does not stop on the road to development. It snakes its way up to higher and higher regions.

The disciple, who has hitherto only contemplated the things seen and experienced around him and sought to understand their nature, now turns his attention directly to the fact of contemplation. It is not the objects that interest him, but the contemplation itself.

Thus he gradually becomes aware that when he looks at his instinctive world from within, he is in fact **looking at** it from **the point of view of the ray of light**.

For a long time he has not considered the projection - the external world - as reality, but only **the instinctive world** which is the basis and the material of the projection. But while for a long time he had been contemplating the aspects of the world of instinct as if he were **living** with his consciousness somewhere **in** the network of aspects which formed the basis of projection, or as if he were dwelling **in the** "diapositive" **plane of** the world of instinct, which is made up of a set of symbols, now, as he has become aware of reality, he increasingly realizes that the basis of projection - the diapositive - is the

is viewed from the point of origin of the light beam, **the surface of the diapositive is that which it points towards the light source.**

He comes to the conclusion that the ray of light, without which projection could not take place, is indeed the essence of **light, of light**. There is no other term to express its nature. All the less so, because it does indeed "illuminate" the external world for man, in all its perceptions. A ray of light **illuminates** when it evokes colour or darkness and when it evokes sounds, tactile sensations, tastes or smells in the external world.

Increasingly, the disciple understands that the ray from the source of light is shadowless, constant and motionless. The instinctual world, on the other hand, with its symbol groups and its spectrum of aspect, is incessantly flowing, swirling and traversing the motionless cone of light.

It also realises that the ray of light **does not illuminate** the whole of the instinctual world, but only penetrates a certain part - a certain landscape - of it. And every projection also takes place according to **what the light touches**, if it takes place. The relationship between the external world, the natural plane and the relations, objects, etc., inherent in the plane, develops and changes according to **which part of the instinctive world passes through the circle of the light cone.**

In this lived realization the disciple attains the state of **dhyana**. It is in the realisation and unfolding of the state of **dhyana** itself and the full realisation of the experience of the state of dhyana that **the third initiation lies: the developmental transition from the mere observation of the samskara currents to the stillness of the view - the state of samadhi.**

To use a suitable analogy, we can express ourselves in such a way that the third initiation begins when one's perspective is situated **in the still clear, not yet coloured cone of light** - that is, **between** the light source on the one hand and the range of the instinctive world, which is represented as a diapositive on the other; - and that the third initiation ends there, when one's angle of vision can no longer be located in the light cone, because the light source itself is already exactly **within the single samscar of the observed, and thus there is no longer any distance between the light source and the "diapositive".**

But all these terms are just descriptions, **metaphors** .

For those who don't practice yoga, contemplation, they mean very little. Only a disciple who has himself attained the state of **dhyana** and **samadhi** can fully understand this initiation. For the third initiation precisely **from dhyana to samadhi**; it begins **at dhyana** and ends **at samadhi**.

However, the theory of the third initiation is still generally illuminated by the **insights** that the disciple gains through the realisation of the state of **dhyana** in the practice of immersion.

For a long series of new realizations constitute the successive milestones of this domain of initiation, until the disciple, from the nearest limit of the domain to the

the other side of the border. It's a long way. And step by step the disciple's understanding of life and Nature changes.

You want to see the light source itself, but this is not possible. All he can see of the source of light is that it is the well-spring of all light, the source of absolute pure "light", the rays of which are coloured only by instinct in projection. Sometimes he is convinced that he cannot see the source of light because it blinds him with its immense light, its luminosity. At other times, he realises that he can turn his attention in all directions, without limit, except in the one direction that leads to the light source. The more fervently he strives to see the source of the light, the more determinedly he finds that all his efforts are in vain. His attention, however, turns completely away from all projections: from the whole external world and from his inner world, his own consciousness. His contemplation is directed only to the contemplation itself, to the fact of contemplation. And what can still be the object of perception in this way is no longer an object in space and time, no longer even a form, but only a symbol and a context of symbols, **that is, the world of instinct itself.**

It is an extraordinary, wonderful experience for the disciple.

For when the consciousness turns away from projection and looks only at the instinctual world, then it collapses, the external world as a whole disappears, and so does the personal self. **But all that constituted the outer world and the self: in the very nature of symbols, becomes recognizable again !**

For the network of the interrelations of symbols, the "diapositive" from which all projections are derived, **is there - un-manifested - even when there is no projection, when there is no manifestation !**

Consciousness then no longer follows the further path of the ray of light through the instinctual world to the outer world, but observes in the instinctual world itself the symbols illuminated by the ray of light as they flow ceaselessly through the light, swirling, swirling, connecting and intertwining in infinite variety - and yet without any manifestation. **Indeed, one contemplates** the flow of symbols - in the state of **dhyana** - when one's consciousness is completely turned away from the external world, and even **from the consciousness** full of perceptions and thoughts. Neither the external world nor the thinking consciousness exists for him then. He contemplates only the symbols as they are drawn, changed and whirled in the ray of light. There is no form in them, no materiality; there is no space between them, no time in their changes, no boundaries. They cannot be measured or described. But however intangible they be, nevertheless "knows" what is then the object of its observation, **knows precisely all that is contained in the manifestation of the manifested symbols.**

You know, without perceiving and without thinking. Because you no longer need to perceive and think to know.

The disciple understands that while perception and thought belong to projection, and therefore coexist with or coexist with the external world, the essence of **knowledge** is nothing but **itself the observation which is independent of the**

Knowledge: **the very fact that the light touches a symbol**, regardless of whether or not the ray of light continues on and forms a projection, an external world, somewhere beyond the symbol.

This is the knowledge, this is the kind of direct knowledge that the disciple needs now. Knowledge which does not concern itself with the further path of the rays of light, but only with the intangible symbolic connections in the world of instinct.

The whole world of the disciple and every detail of it **is then the focus of his observation**, not as it was before, but **in its very origin**, not as an external world, but as a flowing, whirling and swirling mass of **ends** and **causes**, which, if ever projected, can only constitute the one kind of external world which man, in the whole course of development, has established, created and formed, - **for himself**.

All the regularities of the external world are found in the interrelationships of ends and causes in different directions. All the objects and phenomena of the external world are naturally contained in the aspects and relations of the symbols as the cause and ground of all projections. Yet there is no "outside-world character" to the direct observation of symbols in this way. For there is no projection, no form and no manifestation. There is only **knowledge: cognition**, which - like the whole instinctive world - is manifestation-free and formless.

The self of the disciple becomes a completely **impersonal self** in this observation. It is only the relationship between the ray of light and the illuminated symbols that constitutes a **self** ; - as this relationship contains the individual perspective of his observations. And this relation is essentially nothing other than **the relation of the Soul to Nature**, that is to say, the very **essence of the self-scintillation**. The source of the light: the Soul. Whatever is illuminated by the source of light can only be **other** than the Soul itself, and therefore can only be Nature; for all that is not the Soul is Nature. **The disciple thus clearly recognizes in the relation of the ray of light and the symbol the relation of Soul and Nature - the essence of the selfhood-rock**. He knows that his consciousness has risen to the spark of selfhood. But because the point of observation is then already on the plane of the rock of selfhood, he becomes aware of all that is "underneath" it, that is, **his subconscious** and the whole of his **individual instinct** within it.

He can make extremely subtle and profound observations in this way, observations that can only be made in this high state of cognition.

Above all, it understands the principle of projection, why it does not always contain the same thing and why one's appearance is always changing. He observes directly that while the ray of light - the cone of light - is constant and immobile, different and different swarms of symbols flow in, move through and swirl around the circle of instinct that is being illuminated, the circle that is illuminated by the ray of light. It is not the whole of the instinctual world that is flooded with light. The vast majority the instinctual world, almost the whole of its range, remains in darkness, and only where the symbols enter the illuminated area do they shine forth. And the light that shines through the symbols and the symbols'

its ever-changing interrelations, relations and aspects, **a projection somewhere, beyond the world of instinct, out in the space of Nature** . The projection - the external world - can therefore only contain what is moving there in the illuminated circle of light of the world of instinct: it can only manifest the symbols and the aspects through which the light rays penetrate! And the external world itself - the projection - is just as constantly swirling and changing as the symbols flowing through the cross-section of the light cone are constantly, variably swirling. The projection cannot be anything other than the web that stands in the path of the ray of light and that serves as the basis for the projection. If there changes in the world of instinct, there must be corresponding changes in the external world!

Man's environment in the outer world thus reveals at any given time, with its own content, which part, which corner, which area of the instinctive world is touched by light.

When we travel, it **is not the ray of light that wanders**, but the symbolism of the instinctual world that moves on and on, through the light. The ray of light remains motionless even when we are in a very distant and far away environment in the outside world.

The difference between the illuminated and the unilluminated parts of the instinctual world gives the disciple the explanation of all the changes in the environment of life.

However, the question arises: how is it possible, for example, that if you know someone as a child and only meet them again twenty or thirty years later, they are now an adult, with a different appearance and a changed personality?

The answer is simple. The film of the instinctual world, which projected the child for us when he was still in the ray of light, **continues to play when he later remains in the un-lit part of the instinctual world**, and twenty or thirty years later, when he is again in the ray of light, **he is already in the later stages of the drama**. But it is also perfectly understandable that his adult persona is linked to his own childhood, to the childhood that we saw in the outside world at the time.

It's just a game of light and dark.

It's the same game that goes on every day, between the time we go to sleep and the time we wake up. For each time we fall asleep, each time our waking world moves out of the circle of the ray of light and is replaced by the dream world, **the drama of waking life continues to play out in the unlit area of the instinctual world**.

The student already understands this.

But he not only observes the drama in the projection, as countless earthly acts play out before his eyes, but also gains increasing insight into the **technical** elements of the projection. he observes that the material outside - the material outside of man - always reflects the interrelationships and relationships between symbols and You are the

symbols, when projected, manifest themselves in the inner world of man as instincts, inclinations. **The relationships and connections are thus specific to the external world, the symbols projected constitute the so-called inner world of man.**

Gradually, the student will also become familiar with the axial system of symbols. If through theoretical yoga he already knows, because he has learnt what the five intersections of the axes mean, **2** he now finally experiences the meaning and manifestation of the system directly. He sees clearly that it is indeed necessary for a **four-way** relationship to exist in order for a symbol to manifest in the material world. For whichever symbol has less connection, the ray of light, even if it illuminates it, passes through it as it were unhindered, and does not project it into the outer world. Such symbols are clear only to subtle observation; they do not participate in projection, they play no part in it, and **are** therefore **non-manifest** or **latent** from the point of view of the external world.

For example, the symbol of fire, of flaming, **is latent** in the wooden sofa we experience in the outside world. The fire is not projected along with the cold wood soap, so it is not perceived in the outside world. In the world of instinct, however, the burning skill inherent in the woodblock is just as clearly visible as the symbol or group of symbols of the woodblock itself. And if the web of connections develops in such a way that the fire can be linked to the cold wooden leg, i.e. if the symbol of fire also finds enough connections to manifest itself, then the symbol of fire and flame **is** already present in the projection, and can be experienced in the external world: the wooden leg burns and flames.

All symbols which have less connection than is sufficient for manifestation can only be contemplated by the consciousness which has penetrated the instinctive world. The latent symbols are only latent in the external world, but are always recognizable in the world of instinct. But since the number of latent symbols is always immeasurably greater than the number of manifested ones, the disciple must soon realize that only a **very small proportion of** even the illuminated part of the instinctual world is actually projected, causes manifestation in the outer world.

But more and more often the pupil notices at the same time that - just as in the darkening sunlight we see the dust motes in the air gleam, but we can neither look at them nor observe them in this light - they are betrayed by very subtle flashes of symbolism, almost imperceptibly, that in the world of instinct itself there is an immense number of symbols hidden, even the world of instinct otherwise seems empty, in the wide, almost gigantic circles of illuminated symbols. Such glimpses are no more definite than the phenomenon of a single speck of dust appearing in the sunlight. It may be perceived, but there is nothing to see in it, we cannot look at it, we cannot determine what it is; for to see it is too faint and featureless, and it is lost in nothingness. The disciple may observe that these hidden symbols do not affect the others, and that they have no relation whatever to the illuminated symbols. The disciple realizes that these are the symbols that have no connection at all; they are, in fact, pre-existent samskaras. He realizes that in the depths of his instinctive world there **are infinitely many**

a pre-existential symbol, one that has never manifested itself in the course of the projections of the outside world, and perhaps never will.

From the observed flashes of such symbols, however, he is convinced that the same ray of light which illuminates the other symbols, while passing through the symbol-weaving of the instinctual world, **can sometimes illuminate one or other of the pre-existent samskaras.**

So the disciple discovers, because he experiences: the different, observable effects of light radiation. He sees, moreover, that the ray of light can not only illuminate, but **also dispel certain existing relations, or even all relations, of symbols;** just as sunlight can dispel the mist over the earth, or as an X-ray can dismantle a compactly connected mass of cells in a living organism!

The same subtle ray of light, if it is intended to **illuminate**, can therefore **create** connections, can introduce never-before-manifested symbols into the samskara-weave underlying all projections, simply by illuminating what was previously invisible, - on the other hand, if it **merely shines onto** the symbol-texture, **it can break up, in whole or in part, the existing connections and relationships,** as a counter-operation of creation, condemning to non-existence something that existed before.

It is not the impersonal self of the disciple that brings about the transformation of the instinctual world, but **the light itself.**

But the disciple gradually realises that he himself influences the effect of the light and all its results. He realises that there is only one factor on which all the development of the instinctive world depends, and that factor is **faith.** And faith is in man himself, in his consciousness, however low the level of consciousness, however high the level of consciousness. Ultimately, then, it is man himself who directs and shapes his instincts: according to **his beliefs** at any given time.

Beliefs, as we know, are themselves instincts or inclinations. ³ For example, the belief of a bird that it must build a nest: itself the nesting **instinct** . The belief of a child that it must become an adult human being in time: itself the growth **instinct** . And so on.

Instinct and inclination are the same as **memory** itself, or **symbol** itself. Our belief, for example, that the night **must be followed by** the dawn: **the memory of** the recurrent changes of time of day. And man's belief that there can be no pure friendship between man and woman without sexuality: it is **a symbol of the attraction between the sexes.**

We must therefore distinguish between faith and belief.

While beliefs are inherent in the instinctive world, and are in fact nothing more than symbols /that is, memories, inclinations, instincts/, - **faith: precisely the**

corresponding to beliefs representative symbols to
The belief is never the belief itself, but - in essence
- the ability to identify with a belief, or the belief itself
identification .

So, for example, if we experience ice **as cold**, then the association of cold sensations with the ice state of water - as a memory - forms **the belief in** us that "ice must necessarily be cold". And the self-identification of ourselves with this belief - that is, that we see in this belief a natural law - expresses **the belief we** have in life.

Our faith is what **gives effect to** our beliefs.

The disciple recognises the growing importance of the role of faith.

He realises that all our beliefs are symbols. But our faith is different. Belief is the possibility of a **subjective ray of light** penetrating a symbol and through it, projecting it outwards. In this way, the belief in the projection - in the external world - **realises** the belief contained in the symbol.

Faith is the force that **shapes** instinct.

Faith is the force that draws the symbols into the light, both forcing them to flow and allowing them to be projected, to be projected. It is the force which, on the one hand, thus supplies the material for projection, and on the other hand, also arranges the material for projection in the light, - in the mirage of identification with beliefs.

Faith, then, is what keeps the instinctual world as it is.

And the natural external world, whenever the ray of light that creates the projection penetrates the instinctive world, is always formed according to the content and internal aspects of the instinctive world, and cannot be otherwise.

In the end, therefore, not only the instinctive world, but also the whole existence and quality of the **external world** is primarily **a function of faith**.

The disciple thus realizes that the regulator of all existence in Nature is, in fact, **faith**.

And **beliefs are** just a **basis** for existence.

He realises more and more clearly that the faith which shapes the instinctive world is in fact superior to it, higher than it. Otherwise faith could not freely shape it. And since the instinctive world - the totality of the samskaras - constitutes Nature for the individual, faith is in fact **independent of Nature** . Faith must stand outside Nature in order to fulfil its function. And other than Nature - only the **Spirit**, nothing else.

Faith itself, therefore, springs from the Spirit, and therefore comes from the innermost essence of man, the innermost essence of man is expressed in it.

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This statement is then followed by a succession of increasingly far-reaching realizations by the disciple.

He becomes aware that one of the forms, one of the faces of faith, is the so-called "guided expectation", which consists in the fact that man, if he is not influenced by the rigid trajectories, traits and attachments of his character, but can **set** himself free from his character, **can set** his expectation on any goal and object he pleases, expecting and hoping for the realization of that goal and object in Nature.

When he realizes that the content of his instinctive world and all the influences on the aspects and relations of symbols depend on his faith, he also realizes that he is also realizing, that, through the power of "guided expectation", he can in fact consciously influence his instinctive world - he can insert samskaras and break up existing relationships in his instinctive world - and thus also influence and shape **his external world** accordingly, when the fact and illusion of projection reappear. He can eliminate manifestations and "create" manifestations at will in this way in the outer world, by the power of faith alone.

But not only does he become conscious of this faculty, but he realizes that **he has in fact created his whole external world in Nature - over millions of years, from birth to birth - according to his beliefs and his faith.**

His faith created his instincts. But his beliefs have shaped the aspects and regularities of his instincts, just as the molecules of a solution poured into a vessel are already self-arranging in the process of crystallisation. Faith has drawn beliefs into the light circle of its instinctive world, and beliefs **have themselves** formed their interrelationships within it. But it was his evolved instinctive world that created his external world, each time he was born, when the ray of light, breaking through and passing through the instinctive world, could only project around his instinctive world that particular and defined world which was already - unmanifested - in his instinctive world, in its innumerable aspects. And all further changes in the external world were caused by changes in the instinctive world, which also took place according to his individual beliefs and his beliefs at any given time, within the aspects of the instinctive world. His whole external world was thus created by **himself**, by his fundamental beliefs and by the innumerable beliefs which he derived from his beliefs, through a long series of rebirths, always recreating his external world from birth to birth, according to the exact stage of development he had reached. That is to say, he always created the external world around him according to his existing instinct, as a mere projection of his instinct, whether he was reborn in the mineral or vegetable, in the lower or higher animal form, or in the human form.

It naturally follows that the cause of the fact of projection has always been the outflow, the outpouring of the ray of light - towards the outer boundary of Nature, where it has created the material world as a projection of the instinctive world. The quality and content of the material world, however, always depended on the content and aspects of the instinctive world. And the latter - i.e. the content and aspects of the instinctive world - have always been determined by the individual's **faith** and

beliefs, held together, as well as controlled and influenced, throughout his life.

But the disciple gradually realizes that faith is not the real creative power; but that the creative power is the ray of light itself, the **light** from the Spirit.

Indeed, what **creates** , what creates the projections, is the "projection-light", the light radiation.

Faith merely draws symbols into the light, into the cone of light, or removes them from the circle of the ray of light. This double task, on the other hand, is performed and fulfilled entirely by faith in the world of instinct.

Faith is therefore not the progenitor of creation, but merely its director, its regulator.

And the creation itself only takes place when the creative power - the ray of light - realises .

Thus, for example, even the belief in the will - the so-called "guided expectation" - cannot in itself produce creation, but **merely gives the creative power the means to illuminate the instinctual world other than what it is illuminating.** This effect - if the light illuminates pre-existential samskaras - changes the content of the instinctual world, and in the same sense the external world. In practice, this an extension of existing Nature, and therefore **of creation itself**. The disciple knows, however, that "guided expectation" is always only a trigger, a path-opening, regulating effect. The creative power itself is sovereign, cannot be influenced, cannot be controlled, cannot be forced to create. Faith - the "guided expectation" - merely **arranges the symbols /samscars/ of Nature** : in the creative ray of light, in the projection. **And the creative-force realizes creation, - or does not realize it !**

The belief, for example, that the flame **burns** : the flame, by the power of faith, by faith, draws into its symbolic circle

- all the symbols and inclinations of **burning**. All of these are included in the path of the ray of light, so that the projection always takes place in the context of the symbols of **burning in** the outside world. Together with a certain flame, therefore, the burnings, scorchings, scorching, etc. associated with the flame are also realised in the outer world, precisely in the sense of the aspects and vortices prevailing in the instinctual world. For the projection cannot be other than that of the set of symbols on which the projection is based, which is located precisely in the path of the ray of light.

If, however, the disciple, by the power of **guided expectation**, groups together in his instinctive world only those beliefs which, besides the symbol of the flame, **suppress** the symbols of burning, he thereby removes the burning symbols belonging to the flame from the ray of light, or allows the light, the light, to dissolve, to dissolve the existing symbol-relationships in the instinctive world, by the power of mere reflection. In this case, the projection is also formed in such a way that only the flame has a place in it, but the symptoms of burning

but they **are absent**, not manifested with the flame in the projection, in the outside world.

It is not the faith of the disciple that creates the "non-burning flame" in this case, it is not the faith of the disciple that creates the "miracle", but the **creative power** inherent in the ray of light.

And the miracle itself is realised - or not realised - depending on the pleasure or displeasure of the creative power!

Similarly, if the disciple, through the power of **guided expectation**, wishes to create, for example, some imaginary illusory creature in his outer world, if his faith is intense and profound, he can observe and experience new symbols being associated with the symbols that make up his outer world, and that the familiar order of his external world is so altered that the manifestations of the illusory being he has evoked can find a place for themselves, and even take a place, and the illusory being himself is actually manifested, in his own particular way, as it were, in his own right. Examples of this are consciously induced visions, hallucinations, as well as the materialisation phenomena of spiritualism, etc.

The disciple's faith - his guided expectation - in the case of the summoning of the illusory beings, brought into the circle of the ray of light symbols which were already present in the instinctive world, but which the ray of light had not reached, had not illuminated at any other time. The combination of these symbols allows new shapes to be projected. In this case, the projected phenomena are not created by faith, but by the creative power residing in the ray of light. Yet it is faith that provides the means, the opportunity and the **occasion** for the creative power to produce **new** manifestations in the external world.

The more clearly the disciple sees the connection and the relationship between faith and the creative power, the more his interest is directed towards the question, "**What is the creative power?**" And since the creative power resides in the ray of light itself, the question may be asked: **what is the ray of light, what is the light that comes from the Spirit ?**

At the third stage of initiation, these questions cannot yet be satisfactorily answered, but the disciple can only conclude - in the light of the knowledge which is unfolding in direct cognition - that the ray of light, the light, really comes directly from the **Spirit, from the essence of the Spirit**, and that Nature has no power over the ray of light itself, that Nature cannot in the least touch or influence it.

The very experience that the ray of light, or creative power, is absolutely independent of Nature, proves to the disciple that the "projecting-light," the creative power, is the direct effect of the Spirit in Nature.

And the ray of light that creates the projection - from the Spirit - emanates from the innermost essence of **man**. The actual creator is therefore: **man himself**.

But the true subject of creation lies deeper within man than even the self-scorpion, the impersonal self. For the true subject of creation is the **Soul**, the **Absolute**.

The impersonal self of man - the selfhood-flame - can only "ask" the light for some realization of creation, by the power of faith, by the proper adjustment and direction of the power of faith. But the fact of creation **is always** carried out, realised, by the light that comes from the Spirit!

In this way the disciple comes experientially to the realization that the innermost essence of man is not the self-sprite, not the impersonal self, but is **in fact the source of light; the centre and essence of that source of light** which sheds light - and alone can shed light - on the self-sprite instinct world, that is, on Nature proper.

And with this realization, the disciple also sees the path that leads to the Spirit for self-consciousness. Even if he cannot yet follow it, even if his consciousness cannot yet rise to the heights of the Absolute, he can at least see in which direction, in which direction he must go, in which direction he must develop, towards the Absolute.

In this sense, it can realize the **perfect devotion** to the Spirit. And the basis of perfect devotion is, again, faith.

He realizes that **faith** is the key to all progress, all development, all elevation of consciousness, just as faith is the real guide to all immersion in the material world, to all creation.

He also understands that faith comes from the Spirit just as light itself does. That faith **is no** more a product of Nature than is the creative power. He realizes that as long as the self-consciousness cannot enter into the essence of the creative power, as long as it cannot become one with it: **faith** is in fact the greatest miracle in creation. Faith, which is essentially: **the essence of** the relationship between Soul and Nature itself. Faith, which is rooted first in non-knowledge - in the misunderstanding of Reality - and thus enables the creation of Nature, the unfolding of the clay world, and later on, it is based on **correct knowledge** and thus enables the consciousness to return to the Soul, to eliminate illusions, to dissolve creation: to separate from Nature, to reach the ultimate goal - fulfilment.

The disciple realizes, therefore, that his faith **is a two-edged** sword: it can be at all times as much a cause of immersion, of blindness, as of return to the Spirit, of salvation. He realises that the curve of progress, the curve of the soul, which turns first towards the material world and then back towards the Absolute, is itself in fact a curve faith, based on faith and founded on faith. **For it is always faith that creates the form, the vortex curve, in which the light - the light of the Spirit - is manifested.**

And **faith**, which creates the forms in Nature, is as much a manifestation of the Reality of the Spirit as is the **light** which leads to knowledge, to the unfolding of abstract concepts.

The two are closely linked.

If it were not for faith, the Soul - the Universal Soul - could never become an individual Soul, could never come into being as an individual being, an individual centre in Nature. For, if there were no faith, there could be no role for **non-knowledge** /wrong-knowledgewrong-knowledge/, and therefore no identification of Reality with illusions: **individuality** , from which all creation and created things derive. **The acceptance of the errors and delusions of non-knowledge as reality** : the basis and sustainer of the whole existence of Nature, and therefore the permanent cause and basis of rebirths. **And the acceptance of illusions as reality can only be achieved by faith around the Absolute .**

And if there were no light, there would be no observation, no Order and no Reason in creation, in Nature. But if there were light, there could be no consciousness, no cognition - neither wrong - nor right-cognition, - and no projection of any kind could take place, and therefore no experiential world could come into being. And the illusions never experienced and never known would remain - really clear with Nothing.

It is essential, therefore, that faith and clarity should at all times constitute **together** the world of manifestations.

And where faith and secularity are present **together**, there is form, projection, the outside world:
creation takes place .

Understanding this connection, the disciple realises more and more that as much as he can consciously control the life of his instinctive world - through the power of "controlled expectation" - so much does his conscious **responsibility** increase.

At first, it is just groping its way to new knowledge, trying, experimenting, like a small child trying to grasp, hold and move everything to gain as much experience as possible in life.

His impulses are curbed by the disciple. He is never moved to action by anger or resentment. But if compassion arises in him unexpectedly for some suffering creature of his external world, he will **already make an involuntary attempt to help it and relieve its suffering by what he can do best: the guiding power of faith.** At the third stage of initiation, at which "guided expectation" can be at the level of the state of **dhyana**, he can easily adjust his own faith/beliefs/ to the patient's healing, his health, so completely that his whole instinct immediately adapts to this guided faith. All he then has to do is to "ask" the light from the Spirit, the creative power, to penetrate and illuminate the corresponding area of his instinctive world, or all the symbols and symbol-relationships evoked by his faith. If at the same time he then experiences that the patient is healed, he has already **gained a convincing, concrete experience** . For he sees, perceives and is convinced that he has performed a "miracle", that **he has been able to perform a real miracle** . Even if it was not the impersonal self of himself, with which he still identifies himself, that performed the miracle, but in fact the sovereign **creative power** that changed the external world, - he knows well that it was **he himself who** actually did the deed, **through the creative power of the Spirit .**

He knows that the law of fate rules in the manifested world, and that any arbitrary interference with the order of Nature is wrong, because it is always

continues individual destiny, and sets off new chains of cause and effect in Nature. Yet, again and again, it tries to change the outside world. Because it needs the experiences, it needs the "miracles" performed, to be truly **convinced** of the intrinsic connection between faith and the creative power. He needs perform miracles. He needs the creative power to prove to his consciousness the possibility and reality of "miracles". For it is precisely these miracles that convince his thinking intellect of the **inferiority** of reason to the reality of the Spirit - for his intellect, his intellect, cannot even comprehend what he does!

This aspect alone justifies the disciple to change the laws of Nature from time to time, to perform so-called miracles from time to time. For, at the same time, when the reasoning mind bows down and prostrates itself, as it were, in humility before the miracles performed, it knows well that there are no miracles. He who knows the essence of Nature, the essence from which the laws of Nature spring, **can use the powers of Nature in other ways** than the general laws of Nature generally permit; for he knows the way of acting according to **other** laws than those which are in the process of filling the world of man. And what can be explained can no longer be called a miracle. The acts of the initiated disciple, therefore, are never really miraculous. They are miracles only from the point of view of reason, of the intellect, because the thinking intellect of the disciple cannot yet follow his inner cognitions, cannot penetrate into the depths of them.

But all his higher experiences shed more and more light on the question of **responsibility**.

He realizes that his unleashed beliefs and his expectations/beliefs/, directed to wrong ends, **can not only benefit but also harm both his outside world and himself, as the latter two are one. He understands that it is absolutely necessary to keep a constant check on his thoughts and imaginings, but even more so on his beliefs and expectations, lest he should evoke harmful and damaging projections around him. At the same time he learns to consider all the ends to which he sometimes consciously directs his expectations.**

By constantly monitoring his actions, he is convinced that his consciousness has risen above these levels of functioning. For if he had not risen above them, he would live in them, identify with them, and be unable to control them. The importance of the thinking consciousness and of the personal ego, in proportion to the rise of his consciousness, becomes more and more subordinate, and finally disappears at this stage.

This is how the disciple comes to a sense of **impersonal responsibility**. He understands that his responsibility exists even when he acts impersonally. Even though the impersonal action does not further the destiny, the responsibility remains the same. In fact, it is an even greater responsibility than at other times.

The disciple realizes that "guided waiting" has its dangers even when used in a helpful, altruistic and impersonal ,

to change the outside world. For so long as there are tensions in his own character - that is, so long as he has not achieved **perfect forgiveness** /1. both of those who have sinned against him, 2. and of his own past transgressions, 3. as well as against the faults of those who have sinned among themselves in his external world/, - then the tensions between the symbols are always present and manifest not only in his character but also in his instincts, and naturally influence all his projections, and therefore influence all his interventions in the order of Nature, all his changes in the external world. And all these tensions, on the one hand, as they involve an "aspiration" and a "judgment", increase the bondage to the material world /**judge and force** the living beings projected into the external world to a further development of fate/, on the other hand, **as the whole external world is in man himself**, these judgments and aspirations bind and nail man **himself** more and more to the material world, and by their retroactive force: they impel the disciple's **own** destiny, making it more difficult for him to free himself from the whirlpools of fate. 5

The disciple understands, then, in the third degree of initiation, that **full forgiveness** is the first and essential condition of any "guided expectation" leading to the right result. For without it, man only becomes more and more entangled in the strands of natural bondage.

And the fundamental condition for forgiveness itself **is love**.

Thus the disciple gradually comes to the realization of the nature of love. He realizes that **the source of love is the Absolute**. He understands that real love can never arise from the samskaras of Nature - from the world of symbols - and that in the material world one always encounters only **distortions of love**, even in the form of the most noble manifestations. But since real love springs directly from the Spirit, the essence of love can only be known and understood **by man in perfect devotion to the Spirit**. task, therefore, of becoming one with the source of true love can only be fulfilled by complete devotion to the **Spirit**.

It is not the true love which man has for the living beings of the external world, as an emotion, as affection, as care, as giving with the intention of gratitude, etc. **True love** can only turn towards the Spirit. **In perfect devotion** to the Spirit, however, real love is: it embraces the whole Universe. The love that emanates from the Absolute is both the Promise and the ultimate fulfilment of liberation itself.

True love: the Beginning and the End.

True love - **absolute** love. The essence of true love - being absolute - is therefore also **outside** Nature, just like faith or creative power!

The fundamental trinity of the Spirit is thus known to the disciple in the third degree of initiation: 1. the power of **faith**, which shapes the state, position and interrelations of the symbols of Nature, 2. the ray of light, the creative power, whose **hoped-for** effect, whose expected intervention is necessary to illuminate and project the relations arranged by faith, so that creation may be realized, and 3. the

love , which from the very beginning of creation ensures the future, progress, return to the Spirit, liberation.

This trinity - in the spirit of Christian mysticism - is **faith, hope and love** is expressed in the form of.

This trinity, as the triple effect of the Spirit, creates, sustains and shapes for ever and ever the whole world of man - all its particles, objects, phenomena and living beings - the laws of Nature, destiny and the universe.

And in the third degree of initiation, man intervenes **consciously** in creation, through the **conscious control** of his beliefs and faith.

He can no longer, therefore, let his emotions, passions, thoughts and ideas run wild, because he knows that behind all such manifestations of his mind - as behind all experienced manifestations - there are always, in principle, **beliefs**. And the unleashing of these beliefs can only lead to **a disturbance of** the order of progress; and must thus become the cause of **endless suffering** in Nature.

This recognition deprives one of even the slightest preservation of irresponsibility, or even the possibility of such preservation. The disciple becomes acquainted with the consciousness of an **unquestioning responsibility**, a responsibility which no longer knows any compromise.

He must renounce all selfishness, all outward aims, all habits and all desires that may yet arise from the depths of his mind. For, in the light of his realizations, **he himself** then becomes the upholder of Nature, and thus, in fact, on his shoulders rests, on the one hand, all the pain and anguish of all suffering in Nature, and, on the other, the immense weight of the task and duty of leading Nature's future, its progress and liberation, towards the future.

Indeed, the disciple cannot shirk his responsibility when, at the stage of initiation, he understands that every change in his instinctive world not only affects his own external world, but **also**, through the "contact" of the different instinctive worlds, **influences the development of the world of other individuals, the fate of other individuals** ; when he realizes that every deliberate or seemingly irresponsible change or development of his own instinctive world: **in fact, affects and influences other individuals, and thus, ultimately, the totality of individuals**.

In this sense, the disciple can also experience on his own instinctive world all the influences which come from the alien instinctive worlds and affect his instinctive world. But he himself - at the third stage of initiation - is no longer helpless prey to these alien influences! For he can, by the power of his faith, remove any result of undesirable influences from the sphere of the projecting ray of light, and drive them into the unlit regions of his instinctive world, if he sees fit to prevent their manifestation in his own life.

But as the other individuals are not yet - as a rule - at this high stage of elevation of consciousness, the effects of the disciple's instincts usually have an irrevocable influence on the other instincts, on the other individuals.

So any deliberate or seemingly irresponsible change to the world of instinct affects the destiny, development and external world of countless individuals! It is in this realisation that the disciple grasps the **infinite** responsibility which now weighs on his every action.

The beliefs, and therefore the actions, of the average - the uninitiated - person are usually **fated** . Therefore, the responsibility of the average person is naturally much less than that of the initiate. This responsibility appears to be negligible, almost insignificant, compared with the all-encompassing and enormous responsibility of the initiate. For the **constant scattering of the** average man's interests and attention also contributes greatly to reducing his responsibility. For scattered interest and attention - beliefs and expectations in all directions - can never produce such vital and intense effects as even the slightest "unleashed" beliefs of the disciple **skilled** in introversion can immediately produce in Nature.

The initiated disciple must therefore never "act" irresponsibly.

The more the disciple understands the necessity of destiny, the less he wishes to interfere arbitrarily in the balancing intentions and processes of the outside world. As soon as he also realises the necessity that the already ongoing waves of fate must calm down of **their own accord**, because only of their own accord - with their ever diminishing momentum - can they be permanently eliminated in Nature, the principle of "all is all" in relation to the external world is increasingly established in his understanding. And when the "miracles" performed have already proved to his consciousness the intrinsic connection between faith and the creative power, then he really no longer wishes to change the world.

He is fully seeking serenity, silence, peace, permanence beyond the realizations of initiation.

In the third initiation there are no more distances. Nothing is **further away** or **closer to** the disciple. He can, if he wishes, bring the farthest reaches of his instinctive world into the circle of light. He knows his instincts. He can find in it all Nature, all aspects of Nature. There remains, therefore, nothing to which it is still worth striving in the outer world.

The inward turn is deepening. His self-consciousness rises higher and higher. Towards the source of light, towards the Absolute.

He realizes more and more that the closer his consciousness comes to the source of light, the closer **the source of light itself** comes to the observed symbols of his instinctive world; and finally it merges into a single symbol, is drawn into a single samskar, **becomes one with it**.

The cone of light that illuminates the instinctual world becomes shorter and shorter, narrower and narrower, and when the light source is placed in the centre of the samskara, the cone of light - shrinking to infinitesimal size - disappears altogether. Thus the light radiation loses its character, and **from the centre of the samskara it becomes a light radiating equally in all directions**.

is a discernible projection, as the light emanates in all directions in the same way and affects the whole instinctive world in the same way.

It is in this change - in the absence of any projection - that the pupil recognises **samadhi** status.

It is at this elevation of consciousness that "perfect cognition" unfolds for him. 6

This brought him to the threshold of the **fourth initiation**.

Seven Initiations - The fourth initiation

In the third degree of initiation, the disciple recognized the intrinsic connection between faith and the creative power, the connection from which all projection is derived.

By looking at his instinctive world from the perspective of the ray of light, he learned the role of **faith** in guiding, grouping and ordering the symbols of the instinctive world. At the same time, he became convinced empirically that all projections are in fact the result of the **creative force** in Nature. But he also understood that without the reality of **love**, all projection would only create chaos and hopeless, endless, wandering suffering, because there would be no possibility of return to the Spirit: a progress towards the Absolute, which ultimately leads to liberation as perfect surrender.

While on the one hand he realized that the basis of individual existence is always the coexistence of faith, creative power and love, - the other hand he was convinced that both faith and creative power, like love itself, are directly manifestations of the action of the Spirit, and that the source and origin of all three types of action is outside manifested and unmanifested Nature.

He found the originality of his material external world - of all phenomena, objects and living beings - in his instinctive world. And in his profound, inward vision he not only the essence and cause of the manifestations of the external world as they existed, but **also of all** its possible manifestations: in the latent symbols.

He turned away from his personal self and his external world, and sought to contemplate the fact of contemplation itself in the inward-turn.

His consciousness deepened more and more during his introversions. He learned to suppress and then eliminate perceptions and thoughts completely. He came to realize the state of **dharana** and **dhyana** at will.

You can now observe the flow of the samskaras directly, if you wish.

But the resulting insight is far from satisfying. It strives to capture **a single** symbol in the flow. He wants to unite his self-consciousness with a single symbol. Because he feels, he knows, that only in this way can he stop the continuous flow and whirl of the samskaras, and that only in this way can he see the whole world of samskaras at once.

He is trying to achieve the highest state of **contemplation** in his mind. He turns

inward again and again, with almost superhuman patience, to reach his goal.

And when he really attains the state of full immersion - **samadhi** - he also attains the fourth stage of initiation.

During his inward turns he can already reach total immersion, when his consciousness merges with a single symbol.

His acquired capacity for contemplation influences his whole life on earth. For it is a source of ever higher and new insights. It changes his view of Nature. It reveals secrets and depths that would otherwise remain unknowable to man. In this knowledge, he himself is reborn, as it were, together with the whole world. Immeasurable perspectives unfold before him, and he can see everything in a single, perfect view.

There is no longer any obstacle to his knowledge, and he sees the reality in everything.

In the meantime he must also reach the stage of development when he realizes that it was essentially only non-knowledge - or rather the belief in the illusions of non-knowledge - that created and created the "distance" which separated the symbols of his instinctive world from the original source of light, and that the radiation from the Soul was only the result of this intervening distance that created a certain "light cone" between the Soul and the instinctive world.

You have to wake up to this, sooner or later.

For, in the state of **samadhi**, when **correct knowledge** takes the place of non-knowledge, that is, when, through the **union of the** observer-subject, the fact of observation and the observed-samskara, the disciple's faith is finally based on **correct knowledge**, he can be convinced that **there is** in fact **no distance** between the observer-subject and the observed symbol.

So the light cone itself **is illusory!**

The disciple must then admit that **all his previous understanding** of the system, technique and nature of the approach **was wrong !**

He must admit that he was wrong when he still considered **the external world** as reality; he was wrong when he later thought he saw **the surface of** his instinctive world and thought there was a space between the light source and this surface; and he was wrong when he tried to explain the projections by assuming a cone of light and **thought this cone of light was reality outside the instinctive world.**

Because in total immersion - this state of becoming one with the single samskara - there is indeed no direction of light and no cone of light through which the symbolic rays of the instinctual world can flow.

Even the flow of symbols ceases, stops, in the immersion. There are no longer any boundaries to separate the illuminated parts of the instinctual world from the non-illuminated parts. Where before there were whirlpools, and where darkness and obscurity prevailed, everything is still and clear, everything is crystal clear and equally transparent.

It is completely different from anything have ever seen and experienced.

The disciple must therefore form an entirely new conception of the reality of the formation of illusions, and of why what he is convinced of can be regarded as correct knowledge.

His thinking mind must be attuned to new insights.

The doubts that still arise in the meantime also lead - incidentally - to the complete dissolution and elimination of all doubt. For when he is convinced that his knowledge is at last **really** correct knowledge, then for him, in his mind, doubt indeed has and can have no more place.

The thinking mind must therefore be persuaded, also on logical grounds, of the correct interpretation of reality.

However, a few crucial questions naturally arise in the meantime.

Why is it that the right knowledge must come from a state of immersion? Why cannot it come from elsewhere? In particular, why must the knowledge that arises in the state of **samadhi** necessarily be right knowledge?

And the natural answer to all these questions is found precisely in the **Samadhi** approach.

Because if there is no cone of light, if there is no light rays shining on the instinctual world, then there can be no projection in Nature. Hence, in the unification of the observer, the observation and observed-object, that is, from the very state of **samadhi**, - which is clear from the unification of the cognizer-subject, the cognition and the cognized-object,

- If there is no projection, then there is nowhere for mirages to occur. **But knowledge that arises in the absence of illusions can only be correct knowledge !**

In this way, the disciple eventually to the conclusion that the fundamental condition for correct knowledge **is the elimination not only of all projections, but also of the projecting cone of light itself.**

For only by freeing himself from all illusions can he attain the right knowledge in his cognition. He can only get rid of all possible illusions if the "cone of light", the ray of light which shines on the instinctive world, is completely removed: the original **cause of projection** - and therefore of all illusions - between the instinctive world and the Spirit. And the cone of light can only disappear when the observed-object, the observation and the observer-subject merge into a single point without territory: **a single samskara.**

So when the disciple attains and realizes in his mind the state of complete absorption, or **samadhi**, then his faith is based on **right** knowledge alone, then his cognition is necessarily **right** cognition.

But at the same time the light from the Spirit ceases to have the same character. He can no longer perceive the light from the Spirit as a projecting ray . The

light radiation becomes a light radiating equally in all directions from the centre of the samskara in its samadhi state.

This light already illuminates the whole instinctive world **from within**. This light no longer has any direction. The "diapositive" character of the individual landscapes of the instinctual world in the illumination is therefore also eliminated, and the possibility of any projection towards the outer boundary of Nature, towards the material world, is also eliminated. There ceases to exist the slightest "shadow projection" in this light, **since a shadow can only be projected at the time of a projection.**

The observer-sub, in the state of **samadhi**, is trapped in a **single** samskara. The disciple is practically convinced that **it can be any samskara** with which the observer-subject is identical. From this centre, however, **the whole world of instinct can be seen at once** and in the same way, since there is no longer any possibility of any shadow being cast, and thus one symbol cannot hide the other, the other symbols, from observation or cognition.

It is in the realization of this "crystal-clear" possibility of observation and cognition that the so-called **perfect-cognition of samadhi** is realized.

The yoga compares the realm of perfect cognition to the crystal-clear interior of a gem. For just as in the interior of a gem, if one were inside it and could look at it from **the inside**, one could see every particle, the smallest part of the gem, unhindered, because no particle of it obscures another and no molecule of it obstructs the view of the rest of the gem so perfect cognition, in its own kind, is unhindered. **There are no shadows** : one symbol cannot cover another symbol, vision is omnidirectional and extends to the whole instinctive world: what is seen does not merge and confuse, does not coincide and distort, does not hinder cognition. In perfect cognition there are no distances, and therefore no order, no phases of cognition, no "one after the other". All the symbols of the world of instinct are present together, simultaneously, **in equally perfect cognition**. There is not and cannot be in the world of instinct a single symbol, a single relationship or aspect, which is not - in its entirety - the pure light, the clarity of perfect cognition.

And **the cognition of the totality of** symbol-relations and aspects - since in perfect-cognition there is no room for false knowledge, and all illusions are replaced by correct knowledge, by **truth** - is **of a completely different kind from any other cognition based on non-knowledge.**

The disciple whose consciousness has truly risen to the high level of attaining perfect cognition is no longer a disciple, but a yogi. In the fourth degree of initiation he himself has become a master, a master who teaches **himself**, on the basis of the infinite knowledge that unfolds in perfect cognition, in which there can be no more error, no more delusion, no more misapprehension of the Reality.

Everything, but above all the concept of existence, has changed completely for him.

Where is the man he was when he lived only for the outside world, when he struggled and struggled to possess all the desirable manifestations of the world?.

Where has the disciple gone who, realizing the mirage of the external world, has found in himself the magic lamp which projects this mirage-world before him? Where has gone who discovered that he could control by the power of his faith all the manifestations of Nature, the external world, the whole mirage of projection?.

His former views and concepts are now in ruins.

Collapsed pillars mark the bold, human curves of its upward and upward path. A useless, shapeless mass of stone, every building that his thinking mind has ever erected, redecorated and redecorated. No longer do his creations dominate the treasure-rich landscapes. But perhaps the tower, the throne on which he had enthroned himself, has collapsed most completely. No stone remains, all that was once of value in this world has been destroyed.

Where storms raged a short time ago, now there is silence. No more clouds, no more shadows. The sun and moon have disappeared from the sky. No rays of light, all is equally bright. The near and the far shine with one light. No day and no night.

Peace and tranquility radiate from this pure light. Peace that is light itself. Quietly, smiling, the yogi contemplates the present.

He had the answers to everything he ever wanted.

Whichever samskara the 'point of observation' becomes one with, it is the innermost centre of the yogi's consciousness in the state of **samadhi**. For in each case, **the whole** instinctual world is contemplated and reviewed in perfect-cognition. He grasps and understands in one way **all the** symbols contained in the instinctual world and all the directions and all the aspects and relations of the symbols.

It is indeed a perfect insight.

At the fourth level of initiation, you feel that you have achieved your goal. For at last his cognition extends to all Nature, touches everything alike, embraces and encloses everything alike!

Yet **the unfolding of** perfect-cognition in the state of **samadhi** differs according to **the samskara into which** the observer-subject, the centre of cognition, has been drawn, or with which samskara it has become one. For the aspects of the world of instinct - **one and the same aspect - express meanings**, always according to the point of view from which their whole web is considered.

This time, however, it is not about "perfect cognition" itself, but only about its unfolding, its unfolding process, **the path** leading to it in immersion. This is what the term "primarily" refers to; for in the perfect cognition that has been achieved, there is no order and no succession.

The fact is that perfect-cognition also - first of all - interprets and understands the world of instinct and all its aspects according to the samskara with which the observer has just united, become one, and in which the cognizer-subject is therefore included.

Even the pupil is already aware of the ambiguity of the aspects. He knows that the network of symbol-aspects is always ambiguous, he knows that it has exactly as many meanings as there are angles from which it can be observed.

The same ambiguity is encountered by the student in the field of practical astrology. The astrologer knows from experience that the same planetary aspects, although fixed and unchanging in the nativity/horoscope, express different meanings according to the way they are interpreted by the person who interprets them from different perspectives, e.g. in relation to different planets or houses. Thus, for example, if we observe in a horoscope the three aspects of a planet to the Sun, the Moon and the cusp of the seventh house - **the lines of the** Sun, the Moon, the cusp and the planet and the **angles** they make - we can clearly understand that the same aspects must have a different meaning when considered in terms of **birth, character development or love**. And so on. **Each perspective reveals a particular illumination of the aspects; different perspectives with different meanings thus show different illuminations of same aspects.**

The different meanings and significance of the aspects between the planets are particularly striking when we consider their role in the horoscope from just **a few** angles. If, however, we were able to decipher the interrelationship of all the aspects from all possible angles, we should already have a complete and complete aspectual web, an aspectual system, in which the most diverse meanings and meanings of the aspects were perfectly harmonised. In practice, this means that the more aspects of an aspect are interpreted, the more we are convinced that the differences in interpretation are only apparent, because in fact all aspects of an aspect **always express the same symbolic context in** different ways and forms.

Astrology could also be called - basically - "**instinct-world-tan**". For the starry sky reflects the symbols, the spectra of symbols and thus ultimately the instinctive world of man himself in Nature, in projection.

It goes without saying that the totality of the planetary aspects in the horoscope sheds light **primarily** on the question, the answer to the question, which is inherent in the perspective that one chooses as the starting point or centre of the explanation. Thus, for example, in practical astrology, the person who interprets the horoscope, depending on whether he wants to know something **about the father, marriage, wealth, etc.**, looks at the horoscope's network of aspects from **different** angles, according to the question he is asking. Each question thus gets a different answer, and **different** answers. Even though, in the end, it only ever looks at the **same** spectrum network, the spectrum network that the

horoscope - as an unchanging network. But if it were possible to explain **all** aspects of the horoscope from **all** possible angles, then the horoscope **would already give a single answer** to every question, an all-encompassing answer in which the answer to every possible question is contained as a single, unified cognition.

Astrology is only mentioned as an example this time. It is not our intention here to argue the validity or otherwise of practical astrology in the course of describing the seven initiations. This example has been given merely because the yogi - in principle - encounters similar contexts in the unfolding of perfect-knowledge, and because this example illustrates the principle and essence of perfect-knowledge.

So is perfect cognition itself: it unfolds from different perspectives in each case. For perfect-knowledge always illuminates, first and foremost, the so-called mysteries and questions of Nature and Nature from the point of view of the samsara, the samsara which was the actual goal of the yogi's deepening, or with which samsara the yogi's consciousness became one in his deepening.

The already unfolded perfect cognition, on the contrary, as it embraces the whole world of instinct, the whole of Nature, already embraces all possible aspects and all possible angles of illumination of all natural mysteries, in a single, infinite and unified cognition !

Only in the unfolding, therefore, is there a difference - and there can be a difference - between the perfect-cognition which is achieved in the highest degree of contemplation directed, for example, to the self, or to a caterpillar, or to any other object of one's choice.

But the already unfolded perfect-cognition **reveals the same Nature in each case** in the yogi's infinite cognition. He knows Nature itself, and always the **whole of Nature**.

The only way in **which** perfect-cognition can be adapted to the original goal of deepening is that in the already unfolded and infinite perfect-cognition, **those aspects between symbols are always "in the foreground" which are closest and most closely related to the single samsara that is the centre of cognition.**

Thus, whether the yogi directs his contemplation to the earth, the caterpillar, the cloud, or any other object of his choice, he **comes to know the whole of Nature in his perfect cognition, just as** if he had directed his contemplation directly to the fundamental symbols of Nature. The only difference between the states of cognition which unfold at the end of the different states of contemplation is that in the infinite and perfect cognition attained, the symbol-spectra which are closest to the original goal of the contemplation are always those which are closest to the consciousness of the yogi.

This is not an important distinction, and is only important when the yogi is seeking to answer a specific, narrow question in the light of perfect-knowledge.

But even then, he is still convinced that the symbolic aspects of the instinctual world represent and contain **an infinite** variety of meanings. **These infinitely many meanings, in turn, can be summarised - completely unhindered - into a single unified cognition by his consciousness, on the level of the realisation of perfect-cognition.**

Perfect-knowledge extends to **all symbols of Nature**. More correctly, it concerns and embraces all the samskaras between which certain aspects exist in the world of instinct, however distant the individual samskaras may be from each other. In fact, even the **pre-existential** samskaras are illuminated by the light of perfect-cognition. However, since there are only the possibilities of aspect between the preexistent samskaras, but **no relations of the kind** that the other symbols of the instinctual world have, either among themselves or with the other samskaras, the yogi's **cognition, accustomed to such relations**, cannot yet see through the aspects of the preexistent samskaras.

In the fourth stage of initiation - perfect-cognition - preexistent samskaras are not actually yet present.

Even so, **new** insights and new insights into the cognition that has been achieved are emerging.

The yogi **sees and contemplates destiny directly in** the totality and infinite interrelations of aspects. For him, fate is then not only a regularity, not only an infinite chain of causes and effects in Nature, but fate - in its entirety - stands before him as a cognizable and unified reality, as the elementary Law of the aspects, of the interrelations, as the Primary Law itself: the CONNECTION itself, without which the symbols could never form Nature, could never form a form, a concept, anything. For **even** if only two symbols stand side by side somewhere: **a connection, a relation - an aspect - exists and must exist between them! And the essence of these connections is the reality of fate itself. The primary** accompaniment of all creation and all change is therefore the nature, the being of **fate**. For two, more, or even more symbols cannot be related without the relation itself, the connection: the essence of fate.

And in perfect cognition, **the totality of** interconnections is revealed to the cognizer, that is, **the** all-encompassing and complete destiny: **destiny in its entirety**.

The yogi clearly sees the perfect fit in the aspect system. Fate can only ever be declared **with** the symbols, or not at all. "Abstract destiny" without symbols would be a meaningless concept. "Symbols without destiny" are similarly impossible and unthinkable. **Where there is something, there is fate, fate must also be for non-manifest symbols:**

latent /non-manifest/ destiny. And where there is nothing, there can be no destiny.

The yogi sees that destiny comes from creation as much as existence itself. Manifestation cannot exist without destiny, even when manifestation is latent: for then destiny **is latent** with manifestation.

Indeed, the yogi knows two kinds of destiny: on the one hand, the "in manifestation" destiny, and on the other, the "latent" destiny. The part of the whole of destiny which belongs to the symbols that constitute the projected external world: **destiny already begun**. The other part **cannot yet be destiny begun**, since the process of the inherent interrelationships as manifestation has not yet begun in Nature. ⁷ In perfect cognition, however, both kinds of destiny become **equally** transparent to the consciousness of the yogi. Both the destiny that can be manifested in our current life and the destiny that can only find its manifestation in another life, a life that, with its own particular circumstances, will give the as yet latent destiny an opportunity for manifestation.

At this high stage of cognition the yogi not only the nature and essence of fate, but also has before him with perfect clarity, clarity and transparency **the whole web of fate**, all the intertwining and intertwining threads of fate: the meaning, the relative, all the significance of each aspect, and all the tendencies which belong to them, as well as the tendencies themselves.

So the yogi sees clearly and knows without hindrance - in perfect cognition - the infinite past and the infinite future. For the past and the future together are nothing other than **fate itself**, for all the changes brought about by fate that have already taken place constitute the past. And all those changes which can and must arise from the tendencies which represent fate, constitute the future.

But since **the whole of destiny** contains equally all the interrelationships which have already produced changes and all the interrelationships which must produce further changes in Nature, **the view of destiny as a whole unfolding in the present - perfect-knowledge - includes past, present and future one and the same way**. He sees only destiny, contemplating destiny as a whole. And in destiny, irrespective of time, irrespective of change, **all three** realms of time are contained in one: they merge and form **a single** unity.

The disciple who hears about these realizations of the yogi - here, at this point, is shocked again.

Because the one thing in Nature that he believed was forever immutable was **the past**.

But in the clarity of perfect-knowledge, **the yogi is convinced experientially that, by the power of faith, the past can be changed and influenced just as much as the present or the future itself !...** For if man,

by the power of faith, he is able to change the relations which constitute the present, by rearranging the relations and relationships of symbols in the world of instinct, - then by the same change man can affect the **past** and the **future**, since the past and the future are in him only in the aspects of the **present**, and are not to be found anywhere else!

The yogi sees clearly that the past and the future only **in the sense in which - or from which side - we view the present**, or the perspectives of the present. If we the aspects as "causes" we see the **past** in them; if we see them as "effects", we see the **future** in them. **In both cases, however, we see the aspects - and nothing else.** All the traces and memories of the past - that is, the past proper - **can only ever be found in the present**, just as the totality of the possibilities in which we see the future lying within it. Where is the past, and where is the future? For we know **that if we do not look for it in the present, it is nowhere!** **Without the present, none of them would make sense and none of them could exist.** There is only **the present**. And in the present is contained the whole past and the whole future, with all its details!

The yogi knows this well.

You know that if you change anything in the present, that change must affect the future, but it must also affect the past, influence it in some way.

In fact, you don't even need to be a yogi to understand this fact. Because we see it in every aspect of life. We know from experience that every action, when it causes change in the present, naturally affects and influences the future. But at the same time we also see that every action also naturally weaves and enriches the past, and therefore also influences the past. If we throw a stone into a pond, the consequence of our action is not only that ripples are created on the surface of the water, writing our action into the future, **but also that the past is enriched: by our gesture, the throw, the splash, etc. In other words, the past is also changed: elements are added to it that were not there before.**

The only difference is that the actions taken in the world of projections seem only to **enrich the past**, whereas the yogi **can change the existing content of the past** by the power of his faith.

The student soon understands this too and takes it for granted. For he recognizes the fact that the whole past, like the whole future, **exists only in the present.**

We can also use examples to shed light on the unique reality of the present.

Take butter, for example. We can certainly only look at it in the present - not in the past, and not in the future! And that we see butter in the present, - **that which is** . The nature of cream, the state of milk, the necessity of spitting, milking, the living cow, etc. - that is, the whole past of butter - is really and alone expressed in the present by **the internal relations of butter**, - and nothing else. But **these same** inner

context holds all the potential for use in acidification, but in bread-making, melting, baking and cooking, the whole future of butter. And so on.

If we want to see the past in context, we see it as evidence of the past. And if we want to see the future in them, we see the contexts as showing the future. In both cases, however, we are looking at the **same** context and nothing else.

The yogi, on the other hand, in perfect-cognition, sees all the meanings of the connections **at once**. In perfect cognition, therefore, the fact that all the characteristic memories of the past only in the present and belong to the present becomes perfectly clear.

The misconception, the delusion that the past is a closed and finished thing, which no one and nothing can change, will therefore disappear ! For all the proofs of this finality and eternal immutability are produced by conviction alone - by the power of faith. And the proofs themselves - the proofs of the past - are contained in the very aspects which constitute the **present**.

A blacksmith, for example, has his hands burned by a fiery iron while working. The area of the skin where it has been touched is reddened and a burn blister has developed. This redness, blistering and pain is evidence of the **past in** the present: the touch of the red-hot iron. If, however, a yogi present happens, by the power of his faith, to remove the burn marks from the blacksmith's hand and also to remove the pain, **the past** for the blacksmith **becomes one** that contains not only the burning of his hand but also its healing as a succession of events. If, on the other hand, the yogi removes even the memory of the burn and the healing from the mind of the blacksmith, then the past for the blacksmith is transformed so that there is no trace of these events and not even the memory of them! How, then, is the blacksmith to ascertain what the past was like **before**, in which even the touch of red-hot iron played a part? For nothing shows, nothing proves to him in the present, and therefore he cannot even believe that he burnt his hand with the iron. He cannot believe that he has **two** pasts.

Indeed, nothing else proves the past for us, only the present itself !

And the power of faith, independent of false knowledge, can change the whole instinctive world. It is natural, therefore, that it can change the memories and all the evidence of the past as well as the other contents of the instinctive world. Every aspect also expresses a certain past and a certain future, which belongs to, or is contained in, the aspect itself. **Changing any aspect therefore: changes the past and the future inherent in the aspect !**

The yogi realises this perfectly.

Because you experience. You can directly witness the power of faith in the instinctual world. He can see clearly the parallel changes in the relationship between aspects and the past.

But the same correlation exists for the person for whom the power of faith is rarely, if ever, made conscious. Such a person, in turn, can never become aware of the changes and developments of the past.

Let's illustrate this connection with a further example:

Finds from mines, excavations, plant and animal remains, and the placement of distinctive layers of soil shed light on the earth's past and show us what the earth was like in prehistoric times. The results of all these excavations can only be seen in the present. Our present environment is always a projection of our instincts. So the excavations themselves and their results are in fact in our instinctive world, and are only there, nowhere else. If, however, **the force of our faith** - through whatever conscious or unconscious circumstances - changes this projection in a certain sense, and projects into the outside world traces of other excavations, other finds, other strata of earth, than those which were there, then - all the evidence being changed - the whole past and prehistory of the earth must be **different** for us from what it was before!

In fact, there is no such "before". Because there is no basis for comparison. For from the moment that the instinctive world has changed, the only one that exists for us is the one kind of past that the external world is showing and proving. We have nothing to compare this past with. For **in** the change of the instinctive world, **all the** excavations, finds and layers of earth which could testify to a different kind of past **have disappeared**. And if there is no corresponding memory, man cannot know what existed before. A changed present is evidence to man of a changed past. And in the sense that this new past is the only reality, in the place of which no other past could have stood or can be imagined.

The so-called. For example, there is no evidence for the existence of the so-called "golden age". Neither written history nor research on prehistoric times has any data, nor can science find even a trace of the golden age of humanity as spoken of by poets and visionaries. But all this lack of evidence only 'proves' that **there are no** traces or memories of golden age as a past **in the present**. But the Golden Age itself may have existed - despite the present lack of evidence!

Whether it existed or not, - we cannot say.

If he disappeared from the present with his memories, he must have disappeared from the past. In this way, there can be no evidence of its former existence, **but neither can it be proved that there was no golden age**.

Just as the lack of physical evidence of our past lives is not evidence that we did not have past lives !.

And if we consider this connection, then **all** evidence of the so-called past becomes uncertain and worthless to us! We cannot know how many times, under what circumstances and in what way our instincts have changed. We do not know what and how many different kinds of pasts have already existed

in the place of the past, which - right now - we consider to be real, universal and unchangeable, because all the evidence is perfect!

The context of symbols is always complete. Therefore, the past itself, which arises and unfolds in the observation of interrelationships, is always: based on incomplete interrelationships, and incompletely interrelated. Hence it can deceive the thinking intellect of man to such a perfect degree that the thinking intellect cannot doubt its reality. Not even if the present past - in fact - has been changed infinitely, even in its entirety. For the thinking intellect, in the absence of adequate memories, cannot be aware of any such change. Indeed, precisely on the basis of existing beliefs, **it cannot even believe in** the possibility of such a change!

For the disciple, then, in the case of our example above, the mines, the excavations, prove nothing. His reasoning mind cannot even know whether there have really been such excavations. Nor can he know even if he himself, according to his memory, took part in the excavations in the apparent course of the past. **For his recollections of this are as much in the present aspects of his instinct as the whole of the past which they serve to prove !**

And this uncertainty persists in every minute of existence.

If, for example, looking around the city, we think that we have seen the bridges, the houses, the shop windows, etc. before, and **have seen them** many times - each time **outside the present**,

- then our perception **is based on an obvious error** . Because the past is always only in the present. And all our beliefs about the past are revealed to **us only in the present** - and nothing else!.

So the disciple does not believe in the past.

And for the yogi, **the belief in** the finality and immutability of the past - the familiar, human belief - is **also** gone.

In the clarity of perfect-cognition, the yogi can simultaneously consider all the possibilities of changes of aspect. He can therefore contemplate as many pasts as each group of aspects can contain. At the same time, he knows with certainty which past belongs and can belong to which aspect. And in this way, by recalling the appropriate aspects, he can shape the past belonging to the present, i.e. all the content of his instinctive world, as he pleases.

It goes without saying, however, that the aspects can only be changed **completely freely** once the yogi's conviction and belief in the finality and immutability of the past has been completely dissolved and removed. For as long as this conviction still exists, either in whole or in part, this belief naturally prevents **the** aspects from **being changed quite freely**. Since all convictions which have arisen from the illusions of existence and are thus based on erroneous knowledge **can only be completely removed in the light of perfect knowledge**, the change of the past and the evidence of the past - even if it is complete - **is indeed a matter of the utmost freedom**.

can only become possible when the yogi's consciousness has risen to the level of perfect cognition.

For the consciousness, turning from perfect-cognition to the external world again, before returning with its vision to the material world, can adjust its directed expectation, its belief, on the **basis of the perfect knowledge** of perfect-cognition - as regards the projections that will next arise.

Consciousness, raised to the level of perfect cognition, **knows** clearly the potentialities of the symbolic spectra of the instinctual world. From this level, consciousness descends again: it sees projection all around it again. And with his faith, guided by his knowledge, he can change this projection as he wishes.

In this sense, not only the outside world can be changed, but also the **future**. The future itself also becomes freely changeable, freely controllable for the yogi, as it is always within the present.

And to control the future at will is clearly to control fate, to **rule over fate**.

The yogi is truly the master of destiny.

One explanation of why the yogi allows fate to reign in Nature at all times and why the waves of fate already in progress are allowed to run their course freely is that it is precisely in the light of perfect knowledge that the **illusory nature of both** past and future is revealed to the yogi. Recognising that the future is as much an illusion as the past, it is natural for the yogi to take the view that his aims and intentions, turning away from all illusions, are neither those of the past nor those of the future in general.

Perfect-cognition, as it looks at the instinctive world, Nature, directly from the point of view of the source of light, or rather **of** the source of light **outside** Nature, is **not relative but absolute** cognition. Hence there can be space or time in it, space and time being only the consequence of relative relations in nature. And in that cognition in which there is no time: not only the concept of the past, but also the concept of the future cannot play an essential role.

The yogi, therefore, though perfectly aware of the past and the future, **turns away from both and is absorbed in the contemplation of the eternal present alone**.

He finds happiness in the eternal present. But

salvation is not the ultimate goal of yoga.

The yogi, realizing that the samskaras of Nature have meaning and significance, and can constitute Nature only if there are interrelationships, i.e. **relative** dependencies and relationships between them, realizes more and more clearly that **nothing in Nature, not even Nature itself, is an absolute reality**.

His quest for absolute cognition is thus increasingly turning away from the totality of samskaras - Nature - and towards the essence of BEING, which is outside Nature.

And **even** if his consciousness **cannot observe the** light source itself - the subject of observation - as the centre of cognition, he **can** nevertheless see and recognise more and more clearly, in the context of the conscious confrontation of Nature on the one hand, and the necessity of the ABSOLUTE REALITY on the other, **what the relations** between Soul and Nature actually are.

In the light of perfect-cognition, it clearly recognizes at least that side of the relationship which is constituted by relative Nature. It also recognizes the relationship itself. And only the "absolute" side of the relation - the BEING - remains for him still in the hidden background of cognition.

But since the relation of Soul and Nature is the self-Sikra itself, **for the yogi his self-Sikra already becomes fully conscious in perfect-knowledge.**

In the clarity of this superior cognition, he can now survey the whole range of being and non-being, all the **localities** /places, areas/ of the world of manifestations and of the non-manifest Nature. Contemplating them not one by one, but **simultaneously** in perfect cognition, whereby his cognition remains free from all constriction and illusion, from the illusion of existence. It is not itself that "lives" in one of the **loci**, but the **loci**, interpenetrating each other, unfold in the light of its cognition, in perfect and crystal-clear clarity. ⁸

The yogi also recognizes in this way, precisely in the nature of the aspects: all the illusions that may arise in connection with certain areas - **loci** - both in the course of existence in the material world and in the course of the latency of existence - the state of death.

The recognition of all possible illusions: the end of wandering **in the loci**, once and for all. Neither the deepening of his contemplation nor state of consciousness after bodily death will lead the yogi to see the **lokas** as lived realities. And since his consciousness no longer wanders and can no longer wander in each **locus**, each subsequent bodily death is **consciously followed by** the next rebirth.

The yogi practicing the fourth degree of initiation can clearly see each stage of the cycle of rebirths. As well as each of its past and future turns.

In his perfect cognition, he sees and knows all his previous births - or lives - as one and complete. For all his lives - all his past - are contained in the eternal present. Therefore, if he knows the present perfectly, he must also know the past perfectly, the past in its entirety.

The complete continuity of the cycle of rebirths is thus revealed in his vision. This continuity is not interrupted by nebulous and obscure states,

there remains no phase of the cycle, not even after death, which is not illuminated by the light, the penetrating light of cognition. This cognition is as much concerned with the human form of existence as it is with the animal, vegetable and mineral, or with the first, still very primitive, development of individual existence and Nature.

In perfect cognition, which encompasses **the whole process of** existence, the yogi understands the meaning and significance of the interrelation of cause effect, and also the manifestation of the ends inherent in Nature in all its interrelationship of cause and effect.

It recognizes that Nature, or the world of instinct, with its ever more intricate and infinitely more complex content, necessarily emerged from the first manifestation of existence. He sees that the creative power - the ray of light - had to illuminate only one pre-existent samskara in order to bring about creation. For the single samskara illuminated already represented a **belief in** Nature. And this belief, though quite primitive of its kind, by the **power of faith** had already drawn around it new samskaras from the primordial waters and had drawn new beliefs before the ray of light. Thus Nature, the world of instinct, was formed. And it has been developing ever since, **and this process can never end**, for every belief leads and must lead to the emergence of new beliefs, and even of an ever more immense mass of beliefs.

But all beliefs are interconnected.

It is in this fact that the yogi realizes one of the fundamental secrets of Nature. That - just as the most complex form of existence always contains the most primitive form of existence - the primary, the most primitive form of existence already contains the later, more complex forms of existence.

And in this realization the perfect unity of Nature is already revealed to the yogi.

He sees, he understands, that the unicellular being contains within itself all the varieties of essentially all the species of plants and animals, just as the mere concept of sound, for example, contains within itself all the wonderful creations and masterpieces of speech, poetry and music.

Man contains within himself the animal, the plant, the unicellular being and the mineral, and even the primeval elemental world! And in the mineral - in the **earth** - is Man!.

This is similar to the relationship between mutual reproduction: the germ and the resulting plant, or the gamete and the organism that develops from it.

Nature is truly one.

It is consistent and equally clear from all points. For at each point it is - in fact - only repeating and multiplying **itself**.

The yogi who clearly sees the infinite continuity of the cycle of rebirths understands **that there is no essential difference even between life and death**.

becomes aware that the cyclical alternation of life and death is nothing but **the breathing in and out of the self-spark** - towards the outer, material planes of Nature. The consequence of the out-breathing is **life**, the manifestation of the planes of Nature. And in-breathing consists in the cessation of manifestations - and of the possibilities of manifestation: it causes **death**. The "personal self", born, living and dying, must therefore, as it arises from the projection of the instinctual world, **be impermanent**, since it is only a **mirage**. The innermost, true self, on the other hand, **is impersonal**, and, being free from all personal colouring and reference - that is to say, from all projection and illusion - **is eternal**.

The breathing in and out of the selfhood-rock: projection is precisely its regression, its dying. The selfhood-rock itself, however, **is independent of** its own soul-creation: it persists even when the soul-creation-curve returns to the centre of itself within it. The persistence of the selfhood-rock is therefore not affected by the life-death periods of rebirths. The "impersonal self" in the selfhood spark is truly **permanent**.

The personal self, on the other hand, is merely a function of projection, of the creative force, of the ray of light. It arises and disappears according to the way the ray of light **penetrates** the world of instinct, or **remains** in it.

At the death of man's physical body, the ray of light is always **gradually** withdrawn, inward; as there is no leap, no skip, anywhere in Nature. First the projection of the gross material world, then that of the world of emotions and passions, then that of the thinking consciousness. The personal self - the inner self - still exists, even though it has no possibility of manifestation in the material world. Lastly, there remains the projection of the subconscious, the realm of the instinctive world of character. Instead of the material external world, the world of **loci** is projected around the centre of the self. The prevailing tensions and tendencies of the character direct the self-consciousness towards one or another **locus** /possibly directing the **locus** into the circle of light/, and these tensions and tendencies also influence the experiences in the **locus**. Until finally the projection is withdrawn from the character trajectories, and the light source illuminates the self-source alone. The breathing-curve **then** returns to itself, **with the all-overwhelming flood in its wake**, and then the new exhalation begins, leading to the next projections, the next rebirth.

From the point of view of the self-Sikra, there is indeed no lack of continuity in the alternations of life and death.

In perfect cognition, the yogi experiences the very essence of the state of death, in addition to fully grasping the essence of life in it, in the full consciousness of the self-spring. The view unfolding in the fourth initiation is thus no longer life, nor death, but is **in between** both, **embracing the essence and content of both states in a single, unified cognition**.

It is only at this stage of development that the unfolding of the tendency whose aim is to **free us from the cycle of rebirths, the total elimination of being and non-being**, becomes possible and is supported.

All the efforts of the yogi are directed in this single and ultimate direction in the realizations of perfect cognition. And so long as, by reason of the existing breaths, is not yet torn from the Nature: the yogi the Nature

becomes more and more **a mere spectator**, who - in a personal sense - no longer does anything, or at least does not want to do anything.

You know very well that your persona is not reality.

He clearly recognises that **all personal perspectives are the result of illusions, and thus all personal perspectives are themselves illusions.**

In the state of absorption, in the clarity of perfect-knowledge, the yogi directly experiences that there is no projection. There is therefore no body and no consciousness; hence there is also no **personal** observation, which is in fact always based on body and consciousness.

At other times, the yogi finds that his instinct is again in the role of the diapositive, projection is again present, there is body and is consciousness, and so is personal self in the realm of body and consciousness.

Sometimes there is a personal angle, sometimes not!.

What sometimes is, sometimes is not, cannot be reality.

Thus, for example, we can recognize the falsity of a rainbow by the fact that sometimes it exists and sometimes it does not, and that nothing of it .

The existence of the rainbow, the possibility of its unfolding, depends only on **where** this possibility exists in space and **from where it is viewed**.

The yogi sees well that the **personal** character of the angle of vision also obviously depends on **where** the angle of vision is placed in the world of instinct and **what aspects it corresponds to** at the moment.

It goes without saying that **the angle of vision can only be a point in the system of aspects**, for the essence of the angle of vision is expressed in the same way as the aspect: the circumstance of **the** position of other points in relation to a certain point, the position in which they appear, and the relation of the directions from a certain point to other points, the relation of the angles they form, and the relations they represent.

It is natural that one and the same spectral network: for each different point, it is expressed at **different angles, in different contexts**. It also goes without saying that **the number of points in the spectrum network is exactly the number of ways - the number of different angles - in which all the data and values of the spectrum network can be read.**

If, for example, we were to imagine **letters in place** of stars in the sky, we could read different groups of letters, and in many places perhaps even meaningful words. Just as in the multitude of shining stars we see **constellations** in the sky - Göncöl's chariot, Big Bear, Little Bear, etc. If we were to change our viewing position and look at the sky from a fixed star - Sirius, for example - we would see the

stars of the sky, we would see different constellations, and if the stars were letters, we would read very different groups of letters and words from the sky than we would from our observation point on Earth. If we could be on the North Star, again our reading possibilities would be different. And how many different places we could occupy in the sky, **how many different ways** we could read the **same** letters, the **same** stars that populate the sky!

The whole spectrum-network of the instinctual world also looks different according to the point of view from which it is viewed.

And what we see in it, for the moment, **means what it contains for us !**

The disciple, when he has fully understood all this, sees clearly that even his own personal self is only produced by certain **readings** in Nature, among the myriad aspects.

But it also understands that it is in fact the possibilities inherent in **the different readings** of the system of spectra that make the projected creatures of the outside world seemingly independent thinkers. For as many points as there are **outside** the absolute observer : as many points of reference of a particular nature, that is to say, as many particular points of view, as many personal aspects of self are produced. All that is necessary is **to look** from somewhere.

The "spectator" is always the true self, the very essence of the self.

And what he sees is nothing but a network of symbolic spectra stretching to infinity.

And just as a rainbow can only be created where we look, so too the living beings of our external world can only shine their specific self, their self-nature, where we observe an angle of the aspect-network.

But the rainbow doesn't really exist even where we see it shining in the sky. Because only our sense of sight puts colour impressions into rainbows.

In the same way, the living beings in our environment are endowed with the character of autonomy, the **appearance of** self, only by our own perception.

The yogi sees clearly that there is no "person" - personal self - because even one's own personal self is nothing but a mere accumulation of appearances of the right kind.

The yogi sees well that all objects, all phenomena and all living beings, in essence all that is, is contained within the samskaras of the instinctual world, within the aspect-network of the instinctual world!

And since the fundamental cause of all the instinctive delusions of nature is the projection ordered by the power of **false knowledge** - that is, by the power of faith based on "not-knowing" - all the good and bad, all the joys, as well as all the sufferings and destructions of living beings and objects, are themselves caused by **false**

knowledge is caused by Nature. Suffering and destruction are also: in essence, then, just as much a part of our own instinctual world's web of aspects as all other manifestations of Nature.

Therefore, if man really wants to eliminate all suffering in Nature around him, he must eliminate Nature itself - the instinctual world - or the **false knowledge** that sustains it!

And the cessation of the sufferings of the outside world is necessarily evident in the **self**.
by the end of his suffering.

The goal of the yogi is the complete elimination of suffering - the fourth degree of initiation. ⁹ He wants to avoid any further suffering, whether for himself or for the outside world.

And it is not his self, which protests against suffering and desires to be free, which urges him to end suffering, but **love** alone.

The trinity of love, faith and creative power is already recognized **as a unity** in the spark of selfhood. This triple unity - in the clarity of perfect-cognition - already testifies to the individual soul, since the **individual soul** itself lies in it as the ancestor of all creation, being and illusion outside Nature. So when the yogi strives for the total elimination of suffering, **he is prompted to do so by the Spirit itself** : by the power of **love** to create, sustain and dissolve all things, in direct manifestation of the action of the Spirit.

And the means to end suffering is **forgiveness** , which is the essence of love.

Forgiveness: absolution.

The individual who forgives the "being" of his own being and of Nature: he **dissolves** all the ties that bind his individual soul to the circle of relativities.

And in this dissolution there is already the germ of liberation, of separation, the promise of gradual realisation !

The yogi - in the fourth degree of initiation - can also fully comprehend the true meaning of **forgiveness of sins**. In perfect cognition, forgiveness is **purposefully** integrated into the order of Nature. **Its effects are** also clearly discernible. For when the yogi is convinced that the finished past can be changed, he already recognizes that forgiveness **is the actual release of the** tensions of the past. The release of the past tensions is clear in that **the released tensions no longer cause further suffering**.

Forgiveness of sins - of mistakes - complete and perfect: it releases **all the** tensions of the past. In this case, only the waves of fate already in progress run and ripple on, without any further motive.

So the yogi's goal is to end the cycle of births for him
- that is, not to have to be born again and again eternity...

can be attained by the perfect forgiveness of sins alone . But if it is attained by any other means, the fulfilment still includes the perfect forgiveness of sins.

The concept of "sin" itself, however, becomes indefinite, illusory in perfect cognition. For, according to this cognition, only **two kinds of** action are possible: that which transmits fate, leading to bondage and suffering, and that which flows from fate itself, and is therefore impersonal. And "sin" is just as much a part of wrong-directed action as even the best-intentioned but **personal** act of wanting to help, i.e. selfish good deeds. And only impersonal action - so-called "non-action" - can and does promote the complete cessation of suffering, liberation. [10](#)

Perfect forgiveness must therefore apply to every personal action, whether it appears to be a sin or a virtue, from a general human or individual point of view !

The fact that **perfect devotion to God**, by bypassing the second and third initiations, **can lead a person directly to a state of impersonality and also to the threshold of the fourth initiation**, is also explained by the total forgiveness that flows from love.

Without the fullness of devotion to the Spirit - true love - there can be no higher progress. Forgiveness - and the love that is the basis of forgiveness - is the indispensable key to the gateway to the Realisation of the Soul.

In vain does consciousness rise before this gate, it cannot pass through it except by love opening the wings of the gate.

Love leads the yogi towards Reality.

As long as the yogi has not attained perfect cognition in his deepening, the "wind" in the silence of the mind, moving steadily towards the borderline, tells him the direction in which he can sense the reality of the Spirit. This "wind-current", sometimes weak, sometimes strong, is known by experience to every disciple who engages in contemplation on a practical basis. For in the silence of the mind there is always the characteristic sound of the soul-wind of the individual soul. In fact, there is more than this: the flow of the figurative movement of the air - the direction of the wind - can actually **be felt**. This "wind", however, which - in the ascending stage of evolution towards the Soul - always blows towards the Soul over the churning "waters" of the instinctual world: it is quieted and dies away in the fullness of the fourth initiation, in the indifference of perfect cognition. At this point, there is nothing to indicate and show the direction of further ascent. For the "wind" does not blow, and there are no "directions" in the unmanifested world of instinct.

Love alone carries the self-consciousness inwards then and henceforth, and guides it towards the Absolute, so that the "fire" of the self-sprite - that is, the innermost being of man - the **individual soul** - may become conscious!

Love takes over fully, then combining in itself the role of control /faith/ and the role of the power of realization /the power of creation/. For the perfect-

at the stage of cognition, in the immobility of perfect-cognition, if the consciousness does not turn back from it towards the lower planes of cognition, faith no longer guides, no longer influences the instinctive world independently. Nor is there any projection - creation - in which an independent creative power can be declared.

Faith and creative power then merged with love.

But without love, there could be no further growth and development. For it is precisely in the essence of love **that the attraction, the effect of the Spirit, which draws into itself and lifts it back into itself**, lies: the possibility of self-conscious union with the Spirit, of becoming one with the Spirit. In that pure and supreme love which radiates from devotion to the Spirit **back to** the Reality of the Spirit. In the love that represents, preserves and expresses the Spirit itself - the **direct** influence of the Spirit - throughout existence.

At the fourth stage of initiation, the yogi cannot yet know the true essence of love. His perfect-knowledge embraces Nature, and extends to the whole of Nature. The essence of love, however, does not belong to Nature, and thus remains outside the scope of its cognition, however perfect its actual cognition may be.

The perfect-knowledge is only of Nature, only of Nature.

consciousnessthe yogi - for this very reason - cannot then rise above the **individual-soul** to the heights of consciousness-raising.

It cannot yet, therefore, recognize the role of individual souls in the effects, in the depths of the effects, which are recognized in the contact of the instinctive world of the **alien** self-spirit with its own instinctive world in the cognition of the perfect. He does see clearly the "total effect" of the foreign instincts on the samska-connections and the aspect-network of his own instincts. But in this view he cannot yet see the alien projection, that is, the material, material external world of the alien individual, nor even the individual soul itself, which constitutes the alien rock of selfhood. He can only be aware of **the existence of alien instinctual worlds** - that **there are** alien instinctual worlds - through observed contact with his own instinctual world.

From all these observed "total effects", however, he comes to know the alien instincts themselves and their **contents** ... For if he knows only one point of contact, then, becoming one with this point in the process of immersion, he can, from this point, survey **all the** symbols and all their interrelationships, the whole network of aspects, inherent in the alien instincts.

The perfect-cognition applied to alien instincts thus leads to the cognition of **a whole Nature in** each alien instinct. This fact appears in the yogi's view as if several, many, even **infinitely many Natures were revealed in his cognition at once**. For each instinct-world represents an independent and whole peculiar Nature in the universe.

There is no contradiction in principle in this approach. For each individual has created a **whole of** Nature for and around himself, in the course of individual existence and development. It is self-evident that these natural worlds cannot be identical, since the starting-point of creation must also have been different in each world; as the starting-point of creation is precisely the individual. If an infinite number of individuals arose around the Spirit, then the number of different Natural Worlds must also be infinite.

But however natural and foreseeable it may be, the contents of each instinctive world must be different from one another, because different beliefs have been accumulated in these worlds side by side, as a result of different initial beliefs, and thus each of them **contains a different order of projection based on natural laws**, the mind of the yogic thinker is not yet able to grasp and accept reality immediately, because his conception and understanding of the 'whole' and 'unity' of Nature become more and more uncertain in this infinitely expanding cognition.

It is in this confusion, in this seeing and realisation of infinite possibilities, that the yogi reaches the threshold of the **fifth initiation**.

Because its established conception of being no longer provides either a sufficient or an adequate basis for maintaining inner harmony in this new and now multiply infinite vision.

Seven Initiations - The fifth initiation

The **novice** student has only a theoretical knowledge of the different planes of Nature. For he cannot yet directly contemplate the world of instinct. From the external world and from changes in the external world, however, **he can** already **deduce** - at least and in any case - **the content of** his instinctive world.

At the beginning he conceives, imagines the world of instinct itself as an invisible but **real** diapositive, standing between the Soul and the mind, somewhere in the space between the two, and that the light of the Soul, passing through it, projects it as an experienceable, perceptible world, around the mind.

The disciple needs this **spatial** conception, otherwise he would not be able to understand that in the intuitive world there are **indeed points at** each of the points of space in the external world, and that these points are in precise relations with the other points in the intuitive world, relations which in projection constitute the external world as it is experienced.

The whole world of instinct, with its inherent samskaras /symbols/, is at first imagined by the disciple as a miniature **copy of** the external world, - and later as **the original of the** external world from which the projection is derived. But he still considers the world of instinct to be **spatially** situated, having, in his view, extension, depth, width, length, etc. Only slowly does he realise that the reality of the instinctual world has nothing to do with space, because space - as space between objects - exists only in the projected world. He understands that the "extension" of the instinctive world is not even an abstract concept, but **a** mere metaphor. And if the instinctive world itself is not in space, then **there can** be no space in it either. The points of the instinctual world can therefore only be points in **a figurative sense**. Subtle points. Projection, however, can only come about if these points really exist - and **exist in a complete context** - in the instinctive world.

It is extremely difficult, if not impossible, to imagine the instinctive world as it really is. Yet, little by little, it is becoming more and more correct. And also of the content of the instinctive world. **For, as far as the content of the instinctive world is concerned, he can always deduce it from observation of the objects and phenomena of the external world, and from the projection he can imagine the subtle basis, the cause of the projection. And from the incessant changes in the external world, the disciple can already be convinced that there can be no rest within the instinctive world either.** For every change that takes place in the external world is only a projection of some internal change. The external world, which is constantly changing, can therefore only develop in the projection if the points of the instinctive world are also in constant turmoil, moving, flowing, if they form new and new relations and relationships between themselves.

Later, when the disciple reaches the stage of development where he can realize his state of **dhyana** in his mind, **he directly observes** the constant flow of samskaras in the instinctual world, the unceasing swirls and whirls of symbols. He is convinced by experience that there is indeed no calmness, no constancy in the instinctual world.

But still later, **in the perfect cognition** that unfolds on the threshold of the fourth initiation, **he sees through** all the currents and whirlpools, so that their ceaseless movement no longer disturbs his vision. For in perfect cognition there is no order and no "succession". The yogi then no longer observes the samskara flows of the instinctual world, no "succession" of changes, but directly observes the innumerable, subtle **causes of** all changes, the aspects, or **the system of aspects that constitutes the whole, the infinite network of aspects.**

When, in the state of **samadhi**, the observer and the observation merge into a single samskara in the state of contemplation, the single samskara **is as it were, squeezed out of** the rest. From this ideal peak, just as from the highest, prominent peak of a mountain range, the landscape already traversed and the landscape yet to be traversed becomes visible, the yogi can now see the whole world of samskaras, past and future, the present and the past, all at once. This is the so-called **12**: the unfolding of perfect-knowledge. The peak from which all of Nature - that is, **everything** that belongs to Nature - can be observed, contemplated and known at once and in one way, and where knowledge becomes truly perfect and infinite. **13**

The fourth initiation is the realisation of perfect cognition . It is essentially the realisation of the fundamental stillness of Nature, the constancy behind all movement and change, and the eternity of Nature.

The yogi then knows such an **abiding basis** in Nature that he can **safely** rest his view on it as an immutable truth.

self-consciousness that has attained perfect-knowledge is freed from false-knowledge. For him, appearances **become: recognised appearances. In their place they know reality**

It is also the perfect-knowledge that proves the eternal immutability of the infinite network of aspects. For when the yogi finally comes to know the whole and infinite system of aspects in the light of **right knowledge**, he will not experience the slightest change in it!

However, as the perfect-knowledge deepens, it extends to the instinctual worlds of **alien individuals**, and so ever-increasing, **multiply infinite** perspectives open up to the yogi in his knowledge of the multiplicity of instinctual worlds. The yogi's conception of the 'unity' of Nature is thus dissolved and rendered meaningless, for in each instinct world he knows a **whole** Nature, and all these **are different from** one another.

On the threshold of the fifth initiation, he realizes that there can be exactly as many natures as there are individuals . As the number of individuals is infinite, there must be an infinite number of natures, side by side or within each other.

He must therefore speak of Nature in **plural** if he wants to express his thoughts on the nature of Nature. His whole thinking, his thinking consciousness, is disturbed by this necessity, because it is not in harmony with human reason, with the sense-experiential conception.

On the threshold of the fifth initiation, he knows different Natures, innumerable Natures, each with **different** laws of nature, **different** dispositions, **different** symbols of objects and creatures. Each Nature is a distinct individual-world, and each individual has a different world of its own.

In his cognition, he finds many worlds among them which are more or less similar, but also many worlds which more or less unlike each other, and which are even different in root from his own individual world.

For in the light and clarity of perfect-cognition itself, all this appears **simple**, for in **direct** cognition he experiences the multiplicity of natures, and in **direct** cognition he experiences their fundamental compatibility.

Indeed, within the framework of perfect cognition, there cannot be the slightest confusion, however diversified the cognitions, however close they approach infinity. All Nature is equally comprehensible, all Nature contains within itself a system of perfect relations, and is complete. Whichever one is touched by perfect-cognition, that Nature unfolds in cognition as the only possible reality; as something that could not be otherwise.

As long as the yogi contemplates and the multitude of Nature in the clarity of the state of perfect-cognition, he finds and sees contradiction between them, no contradiction in his observations.

And in all the worlds between which there are similarities, certain samskaras are revealed to him, as it were multiplied.

In general, **the Plurality of Nature** : enforces principle of **multiplication**, in all respects. Laws, propensities and possibilities are multiplied in these worlds, which themselves represent the multiplication of "Nature" in its infinitely different forms, in the universe.

The yogi can also fully grasp the fact of **multiplication** in perfect cognition. This principle appears as simple, natural and self-evident in this superior cognition as all the other laws of Nature. It is a given, which can be known by experience, and which fits perfectly into the eternal order of Nature.

He is no stranger to principle. He finds it **in his own world** as well as in the multitude of alien worlds.

For if he simply applies and directs his contemplation to the infinitely small moment of time and the succession of moments, already then - in the perfect cognition that arises in contemplation - **an infinite number of separate worlds - moment-worlds - unfold in his vision, each moment of time having its own separate and peculiar world, in which all that they have in common is "multiplied"**.

We can compare the worlds of each moment to successive frames of film in a moving picture. Just as the film frame - as an image - is a **whole** image in its own right, so the individual worlds of the moment are each: a **whole world**. For in each individual moment, a **whole world** can be known; each moment a complete world, a whole world. But each such world is as still as the image on a single film frame. A moment is an infinitesimal fragment of time in which there is no passage of time. In the world of the moment, then, in which there is no passage of time, there can indeed be no movement, no change. Just as there must be as many frames of film in the film as there are snapshots in time, so there must be **as many** independent moment-worlds in Nature as there are moments into which we can divide time itself. Each such moment-world is independent, whole and immobile. And just as in the successive frames of film every part of the picture - every object, living thing, form, etc. - is multiplied to be included in each frame in which it is included, so in the multiplicity of moment-worlds everything that is included in these worlds must be multiplied. Otherwise there could be no **temporal continuity** - existence - of objects, phenomena, etc. in Nature.

The yogi clearly realizes that since time is a function of change, each moment of time - that is, each infinitesimally small unit of time - represents, or contains, **an infinitesimally small phase-fragment of some change**.

If we break down the phases of change into infinitely small fragments, it becomes clear each of these phase fragments expresses and contains a different **point of view** of the system of aspects - a point of view corresponding to a moment in time - and precisely the point of view from which it is viewed: **the whole network of spectra appears to us to represent the phase fragment of the change**, and as it must appear at a given moment in order to produce the change itself, which is composed of a series and a totality of phase fragments, in the final result, that is, in the succession of moments.

In the infinitesimal moment of time - if we take just one moment - there is no real change. **Nothing can change within a moment**, as change is a function of the passage of time. But if we look at the nearest moment, we must conclude that there can be no change within it, nor within the framework of each subsequent moment, because each moment is so infinitely small in itself that within it there can be no time - no change.

The yogi sees clearly in the stillness of perfect cognition that the infinite network of aspects, in its entirety, does not change in the world of instinct.

But there must be some **change** between two moments, otherwise there would be no sense in the succession of moments, in the passage of **time**, which derives its existence in Nature from these very changes. Where, then, is there no change if there is none in the moments, **nor can there be any between** the moments, since there cannot be an infinitely short period of time between two successive, infinitely small units of time?

Any change in reality can therefore only consist in the exchange of **points of view** in the system of the aspect, and can only become **a semblance of** change through the **comparison of** the world of several points of view.

At one moment the individual consciousness reads the aspects of the instinctual world from one point of view, at another moment from **another** point of view. And so on. To each such point of view belongs a **whole** world of aspects, a **whole** Nature. And out of the comparison of several different worlds - or the interlocking of several worlds within the framework of experience - **many, many different appearances of change in the course of life result.**

As in the case of the successive frames of a moving picture, which in some respects express different details and situations - because the eye cannot detect the rapid alternation of frames projected one after the other quickly enough, but can see the image that has passed even while it is looking at the next one, the images that are very similar to each other are fused for vision; - it is this **coincidence** which is the natural reason why the slightest **difference** between the details of moving images necessarily gives the impression of **movement to** the viewer. The individual frames captured on film remain unchanged in themselves. And it is only by **comparing them in series that** any change in the image, whether sudden or continuous, is produced.

Likewise, the student can understand that time is not rooted in the **actual** changes of Nature, but **in the simple comparison of the** momentary worlds of each moment, which are always separate and whole. Each moment itself represents a **point of view** in the total and immobile system of instinctual aspects. And to each point of view **belongs** an independent reading of the system of spectra, **that is, an independent, whole and distinct world !** And if we compare these worlds with each other, then - precisely because of the coincidence of these worlds - even the slightest difference: **already gives the impression of a movement .**

So the yogi becomes convinced **of the untruth of the movement.**

It realizes that it can know an infinite number of motionless worlds, motionless Nature; - and motion can only come from **the mere comparison of** these worlds, as an appearance resulting from these comparisons: **the appearance of** some movement, some change !

It must therefore, in this sense, correct all its previous perceptions.

He sees clearly, moreover, that all that **appears to be the same** in each of the worlds of the moment appears to be the same in each of them, simply because it **multiplied** in the multiplicity of these worlds. If, for example, a mountain that is in one of the moment-worlds

If the mountain, which was observable in the first world, appears to be **same** mountain in the subsequent moment-worlds, equally and unchanged, this is only possible if the mountain is multiplied, and if it occupies the same place in many, many moment-worlds. This mountain can also appear in such a long series of moment-worlds in such a sense, when - for a certain period of time - it always seems to remain the same. Its existence, its relative permanence, however, can only be realised in the temporal perspective if the mountain itself **has multiplied into exactly as many scars as the number of moment-worlds it appears in.**

Without this multiplication - or if this multiplication were incomplete - the mountain would have to disappear from its place, or it could only stand in at certain moments, but not continuously.

For if the mountain were not included in the successive moments - and thus in **each of the** worlds belonging to these moments - it could not have a continuous existence in time.

Multiplication explains all its existence over time!

Thus, in the different worlds of the moment, **characteristic features and properties of** the objects and living beings **in motion** - or of the phenomena in progress - which constitute the object, living being or phenomenon itself are multiplied; and **only the object, etc. The comparison of** these differences of position and phase gives then the appearance of their movement and development.

Just as in the filmstrip of the moving picture, the running man - the human figure itself - must be multiplied, and only the position of his feet and hands is different in each shot, and only the **position** of the figure at any given moment different in each shot.

If we only look at a single world, there is no movement and no change within it. All objects and phenomena, etc., however, in order to create the appearance of motion and change in Nature, are multiplied in the world of moments as many times as the number of moments in the world of which they have a part! Or, conversely, we may say: it is precisely because of this multiplication that there is movement and change - **time** - in Nature!.

In this way, the yogi clearly sees and recognizes that it is indeed on the principle of "multiplication" that all the formations - and all the differences of detail - in the range of manifestations of nature are based.

The disciple understands this by his instinctive world as consisting of as many diapositives as there are discernible moments in the projection, in the course of life.

He imagines that all those living beings, objects and phenomena that are not instantaneous, and therefore play a role in **time**, are groups of symbols that form a projection: they are multiplied and occupy space on many, many slides. As many slides as there are moments in the time necessary for the whole process of their manifestation.

He imagines that the individual slides are projected one after the other, like moving pictures, so that the differences in detail within them actually create the illusion of movement and development in the material world.

But since he knows that the instinctual world is not a set of such diapositives, nor is it a single diapositive, **he tries to find another, more correct explanation of the existence of the worlds of moments.**

He knows that the network of the symbols of the instinctual world is in fact uniform and unchanging. What, then, can distinguish one world of moments from another? How is it possible that an infinite number of moment-worlds can be distinguished in the world of instinct?

When you ask yourself these questions, you will find the answers. Because you realize that there are infinitely many angles to **the same** network of aspects that belong to the instinctual world. And the view itself must be different from each individual angle: the same system of aspects must always show the observer a world when viewed from different angles.

In fact, each moment-world corresponds a particular angle, **a particular world of a particular angle !** And since there are infinitely many angles possible in the spectrum system, **there must be infinitely many possible readings, infinitely many different worlds within the spectrum network !**

Multiplication itself, therefore, is only an appearance. For what is multiplied in these worlds is multiplied only because **it can be seen from more than one angle !**

In the myriad of different readings of the spectrum system, **not every single detail is necessarily different** . It is like standing in the window of a high-speed train and looking at the landscape. His point of observation is constantly changing as the train moves along; he reads the landscape from different angles at different moments. It's true that the landscape looks different to him from every angle. It is true that the telegraph poles are passing by, they are not visible in the same way and in the same place at any two moments. It is true that nearby fields and crops turn away and appear differently at every moment. But already the distant church steeple barely moves, barely changes its position, and does not change its visible shape at all in a few minutes. Not all parts of the landscape change at the same speed; not all parts of the landscape are different when viewed from different angles! In this sense, the role of distant mountains and mountain ranges is particularly characteristic. For the distant mountains and mountain ranges do not move along with the rest of the landscape, despite the speed of the train, but run with the train, i.e. **they seem to remain stationary in** relation to the observer standing in the window of the train.

So the distant church tower is indeed "multiplied", if we consider that it is equally there for **many** perspectives, in **many** perceptions. For, minute by minute, moment by moment, in each landscape seen, there is an **identical**

tower. And the mountains are multiplied even more, because they are part of the world - **the landscape** - of so many moments.

This is how the disciple understands the principle of multiplication.

It can realize that in perfect-cognition there are indeed infinitely many worlds of moments to be contemplated, and that therefore, in the totality of these worlds of moments, many things

- almost everything - multiple, that is to say multiplied - is revealed to the viewer.

But he also understands that when the consciousness experiences movement and changes in Nature, the symbols do not change their place, it is not the relations, connections and aspects between them that change, but **only the point of view, the perspective wanders in the network of aspects !**

This realization - the realization of the wandering of perspective - finally brings into alignment all that the disciple has learned and experienced. And it is the greatest realization that gives him the possibility of grasping the meaning and the whole system of the worlds of the moment.

It understands that the worlds of the moment are a function of angles. In this sense, therefore

do exist and are distinguishable from each other.

Each one of these moment-worlds is a **separate** world indeed. Because the perspectives are also separate, however close they may be.

And the world of a single perspective can only be an independent and whole world.

And just as there can be no two identical perspectives in the spectrum network, there can be no two identical moment-worlds. Each is different, even if it contains largely the same elements and is in almost the same order as the moment-worlds closest to it.

As for their content, it is the whole of the spectrum network, unchanged at all times.

What is in **the foreground** for one perspective - that is, in one moment-world - **is far away** for distant perspectives. Most of the network is therefore so far away from each individual perspective that it is virtually absent from the moment-world of most perspectives. **Each world of moments, with its own perspective, therefore only shows and contains what is relatively close to the perspective in question.**

The whole content of the moment-worlds **can** therefore **be different** in this way, at least for human perception. Despite the fact that the aspect-network remains the same at all times, no matter from how many perspectives the consciousness views it.

The student thinks that if we look at the map of the surface of our desktop globe through a magnifying glass, we can only see a small part of it at a time, because the rest of the surface of the globe is always outside the field of view of the magnifying glass. **Countries,**

oceans, continents cross this field of vision, each moment a different world ! Despite the fact that the map we see is always the **same** map-network, that the relationships are always **the same** and that the map on the globe is truly **immobile** .

And even if this globe were made of glass and transparent, our magnifying glass would still show no more - at any given moment. Even if, in principle, you could see the **whole** map network from every single angle, the magnifying glass would only show what is **close at hand**.

In this way the disciple also grasps the nature of the moment-worlds.

From one moment-world, the other moment-worlds can never be seen through, much less the totality of moment-worlds.

The yogi, however, at the highest stage of the unfolding of perfect cognition, can indeed be convinced that **there are an infinite number of separate worlds of moments**, even in his own individual world, as there are an infinite number of moments in time in the course of life.

And in this kind of cognition, which extends to the whole instinctive world of man, and therefore to **the whole of Nature**: the infinite possibilities of viewpoints **multiply the whole of Nature itself. Nature itself becomes an infinite number of "separate" Natures in such a view. And each of these Natures is whole and complete, - for each is a world of moments !**

The yogi must therefore realize the fact that **even within this one Nature there are infinitely many natures, each distinct from the other !** ¹⁵

At a certain stage of development, he comes to this realization even if he not direct his reflection to the concept of time-moment. For when, in perfect cognition, he understands the true essence of the concept of "change", **he** is already directly contemplating the infinitely many **different worlds**, from the comparison of which the appearance of change may arise, within the sphere of observation of **a single individual**.

In essence, therefore, he sees the same principle of multiplication at work in the Nature of his own individuality as he sees in the observation of **alien** instincts. In the sense that **as many alien instincts as he , so many different, independent and whole Nature are revealed** in his vision. Moreover, if he directs his perfect-cognition to these alien instincts, he becomes convinced that even within a single alien instinct, just as **infinitely many worlds of moments, that is, infinitely many different Natures, can be recognized** - as the basis of change and the passage of time - as in his own instinct.

Infinitely-infinitely-infinitely-much Nature is thus revealed in the perfect cognition of the yogi.

This is the essence of the so-called "discriminative cognition" / **vivekajam-dnyana** /: the perfect and infinite differentiation - of Nature.

The perfect-cognition which unfolds in the highest state of deepening, or **samadhi**, is in fact transformed **into discriminative-cognition** when the yogi **recognizes the infinite multiplicity of Nature and the worlds of the moment**, and by discriminating between them realizes that the cognition of even the slightest difference in Nature is in fact **a function of some progression, some wandering of the viewpoint in the worlds formed by the apparent multiplication of samskaras**.

In the state of **samadhi**, the observer himself, as yoga teaches, is united with **a single samskara** at the level of perfect cognition. How is it possible, then, that his viewpoint can still wander, or even wander continuously, between samskaras, in the realm of samskaras?

Since, at the level of perfect-cognition, the whole world of instinct, the whole of Nature, is at once equally comprehensible - which means that all the domains of Nature are equally accessible to the vision and can be traversed without hindrance - the **conception of Nature** is also omnidirectional in perfect-cognition. The point of view: the **point of view of perception** only. As such, it can therefore be equally placed in any domain of Nature. And this is clear from the fact that the point of view can be located anywhere in the entire field of unfolding cognition, without the observer himself ceasing to be the unchanging centre of Nature, **without the cognizer himself leaving the only samskara with which he is united in his state of samadhi in the course of the wandering of the point of view**.

It is only the **point of view** that wanders, that is, the actual **perception of** the Nature that is perceived . And this perception can correspond to any point of view in the infinite set of worlds of the moment! In the same way that the average man can perceive and judge the material world outside according to any point of view outside himself, leaving his own self, the self in which his consciousness is contained.

The metaphors mentioned so far are the ones through which the disciple can understand the nature and essence of discriminative cognition. However, only the yogi who has already attained **the actual** realization and unfoldment of this cognition in his development can **truly** know it.

And this state - if it can be called a state at all - leads to a series of new, profound realisations.

First of all, the yogi realises that discriminative cognition is - as a matter of course - already **characterised by a complete absence of cause and effect relationships**.

For the relation of causes to causation must always be based on the order underlying time, on **succession**, and always on the appearance of certain **changes** brought about by causes. If there is no order, if there is no temporal link linking cause and effect, where can there be causality? And if there is no change, then naturally the

the meaning of the concept of "consequence". So all cause and effect, and causality itself, become illusory.

The yogi already knows firmly that the explanation of the appearance of change in Nature lies solely in the shifting of **perspective** in the aspects, and nowhere else. And the migration of perspective always means the migration **from one unchanging world to another unchanging world**. Where can find a correlation between acting-causes and created-causes in this way? When there is no change in any of these worlds?

The yogi who has attained discriminative cognition now sees the causal relationship through different eyes than ever before. For not only does he know that it is the point of view that is constantly wandering in the course of existence, of life, but he also recognizes that the point of view never moves backwards in leaps and bounds in the system of aspects. And in the course of its wanderings, its progress, it always passes from one moment-world to another moment-world which expresses and contains **almost** the same possibilities of reading the aspect, and therefore **almost** the same appearances, as the former world; since the distance travelled by the perspective in its wanderings **is infinitely small from** moment to moment, and so is the difference between the two moment-worlds. For the same system of aspects, if we observe and read its meaning from a very slight - and infinitely slight - degree of displacement of the point of view, expresses and reveals at all times **almost** the same world as the world expressed by the totality of aspects from the previous point of view. And it is precisely this "**almost**" which contains the connection between **cause and effect**: for one world always follows, **as it were, directly** from another world, by virtue of the very slight wander of perspective.

If, for example, in the separate world of one moment, a rock detached from a mountain seems to float in space, then in the worlds of the following moments, the rock, always looking at the context of the aspect system from a different perspective due to the wandering of the point of view, **is** lower and lower, **floating, motionless** in space, according to the different readings of the aspect. And in the moment-world in which the rock touches the ground, and in the moment-worlds that follow: the shape of the ground touched by the rock is different, variously distorted and crushed. But if these moment-worlds do not stand apart, as in discriminative cognition, but merge and flow into each other, then the rock appears to **fall**, and at the same time the falling rock - as 'cause' - results in the crushing of the soil - as 'cause'.

The yogi sees that it is not the causes that are related to the causes, nor vice versa, but in fact the mere **appearance of** any such causal "correlation" lies in the successive aspect readings.

In discriminative cognition, in which the world of each moment stands **separately**, causes are in any case separated from causes, and lose their causal character: **they cease to be causes and causations**.

In discriminative cognition there is therefore no causality and no causal order !

At this level, all "probability" becomes meaningless.

For if there is no relation between cause and effect, the concept of probability is meaningless; - for we cannot reckon with the possibility that, for some reason, one or other of certain causes may occur.

Based on discriminative cognition, there are therefore no longer any probabilistic possibilities.

Because in the infinite network of spectra, **all** reading possibilities are - once and for all - inherent. The worlds of the moment therefore contain not probabilities but **certainties**.

Infinitely many moments in the world are covered by discriminative cognition. **Each one of** these moment-worlds : contains and **a distinct world-position**, motionless. And since they are **infinite in** number , **each conceivable possibility must have its own particular world of moments somewhere !** For each possibility is necessarily a certainty where it has its proper place and where it fits perfectly into the order of Nature.

If the pupil, to use a bold analogy, conceives of the moment-worlds as the individual frames of a cartoon, that is, the mass of original drawings from which the film - the movement, the story, the action - was photographed, and with which the movement, the story, the life can then be projected, then in the discriminating cognition, so to speak, you will find not only these original drawings, each on a separate sheet, but **the totality of the drawings which, in their totality, contain all the other movements and all the other stories, and thus, in the final analysis, the moments and worlds of all possible movements and all possible stories !**

All of these drawings are strong. None of them depict probability in their lines, but certainty. Probability itself can only refer to **the order in which** the drawings are photographed or projected.

But there is no **order** in the discriminating cognition, because this cognition embraces the infinite totality of drawings - the worlds of the moment - in one and the **same way. In discriminative cognition, therefore, probability has no place !**

On the basis of the same metaphor, the disciple understands that the whole totality of the worlds of the moment does not **contain and preserve a** continuous fate, that is, not the fate of a single self, **but the whole of fate: the "whole of fate" in which even the contradictory possibilities, one by one, are all present, without any gaps .**

Likewise, the disciple realizes that the whole network of aspects - expressed in **the totality of the worlds of the moment in their complete and infinite nature - must** also be definite and unchanging. For if within the individual moment-worlds - which express a particular mode and possibility of reading the system of the spectrum - there is and can be no change, then in the totality of the moment-worlds, that is, in the whole system of the spectrum, there can be no room for change.

How, then, can individual destiny, the succession of moments and worlds, be changed?

The yogi finds the answer to this question in the natural realizations of discriminative cognition. He already knows from experience that the change of human destiny is not made possible by some transformation of the aspects, not by changing and rearranging the symbols, but finds its correct explanation **in the guided wandering of the point of view alone.**

Realising this truth, he now sees the role of **faith** in Nature in a different light than before.

He realizes that consciously adjusted belief - directed expectation - does not actually draw samskaras into the light, does not direct symbols the ray of light, not cause eddies, currents in the instinctual world, and never removes symbols from the path of the ray of light, but - in all cases - actually **directs the perspective itself from one moment-world to another and through it to the other moment-worlds. And the "path" that the viewpoint can take in the infinite realm of the moment-worlds determines all that one can see, experience and review in life.**

But this applies not only to the faith that is put in place - the expectation that is directed - but to faith itself, in general.

Always faith takes the perspective somewhere, further.

In the case of the average man, so long as man's beliefs identify man's consciousness only with known and experienced beliefs, the viewpoint wanders only within the realms of the worlds of the moment, which are already **known to man**. Through and through the various paths of these realms the perspective wanders, and again and again, moment by moment, it views the moment-worlds of these realms from different perspectives. But either never, or only with unheard-of infrequency, does he tread and wander on paths from which he can see into the worlds of domains he has never experienced. And if he does occasionally glimpse into such momentary worlds, he is instinctively startled by their strangeness and immediately turns away from them.

This is what ordinary, earthly life consists of, this is what it consists of. This is how the yogi sees the wandering of the viewpoint in the course of existence.

The realms of the moment-worlds which the individual has never experienced, in the infinitely long journey of evolution: they contain the pre-existent samskaras, they contain the aspects of the pre-existent samskaras.

And since the individual's point of view is instinctively shy of all that is alien to him, it is only very occasionally, on very sporadic occasions, in the infinite course of existence and development, that the point of view wanders into the as yet unknown realms of the worlds of the moment. Thus the pre-existential symbols remain unknown to the individual throughout eternity, and only now and then does one or other of these pre-existential domains join the already known domains in order to enrich the individual's instinctive world with "new" aspects and thus contribute to the increased continuation of development.

This is the explanation of the fact that preexistent symbols are: unknown, not experienced, **preexistent** . And that, given their infinite number, they remain preexistent, i.e. unknown, alien to the individual, throughout eternity.

But the yogi, in discriminative cognition, can see the worlds of pre-existent symbols just as clearly as the domains of the known worlds. Thus, for the yogi who has reached the highest state of deepening, the state of **samadhi**, even the pre-existent symbols become known - in their infinity.

And when the yogi's consciousness descends again from this state of contemplation to the plane of projection, external world, wakefulness, he can, by the power of his faith, transmigrate his perspective into the realms of pre-existent symbols. In other words, he can also evoke projections of sequences of moments in the world that **have never** been projected.

So the yogi - **so** he can really create everything in Nature.

In reality, however, it cannot shape and influence the material world by freely changing the aspects of the instinctual world, as it still believed in the lower level of cognition that the present and the future can be changed, but can only change the **appearance** of the aspect-relations at any time: by **shifting** the perspective in Nature, in the infinite network of aspects. This arbitrary shifting of viewpoint, in turn, is clear from **the arbitrary choice of** the spectra
, and also **by the** appearance, reading and arbitrary **transformation of** aspects, as in the infinite totality of the worlds of the moment all possible constellations of aspects are present or available to consciousness.

In perfect-knowledge, there is no mistake, no false-knowledge. So, when, at the level of perfect-cognition, it appears that individual aspects can be "evoked", "changed" and "arranged" at will in the world of instinct, - this cognition also contains **truth**. In the discriminative cognition that unfolds from the deepening of perfect-cognition, only the actual concepts of "alteration" and "arrangement" **take on a different meaning**. Because of the relative nature of the aspects, **it is irrelevant how** the aspects are arranged in relation to the viewpoint, whether the aspects themselves change or whether the viewpoint wanders in the system of aspects and in this way finds the particular angle of vision it wants to realize in the projected Nature. In both cases, in both perceptions, the truth perceived expresses **the same** fact.

Discriminative cognition merely sheds **deeper** light on the truth that is known than so-called perfect cognition. ¹⁶ In this illumination, **a deeper sense of** truth is revealed in the cognition, but the truth itself - the fact - remains unchanged.

If man's outlook were to remain permanently at the level of discriminating cognition, **we would not be able to talk about change, destiny and the future !** However, since the alternating ascent and descent of consciousness - the soul's being - means that even the deepest state of contemplation is by a state of wakefulness or sleep, the insights of discriminative cognition also apply to the realms of **change, destiny** and the **future**. This is why, in almost everything we say about discriminative cognition, we must also include the concept of **time**, and likewise of **space**. For time, like space, only ceases to exist in the actual realisation of higher states of cognition **but it persists for our thinking intellect**.

If the disciple compares the states of discriminative cognition, waking and sleeping, he will understand that the projection of the external world in the waking and sleeping states is formed according to the way in which one's point of view is situated in one or other of the moment-worlds; and precisely according to the endowments of the moment-worlds in question. **In sensory cognition**, however, this moment-world already flows into the moment-world closest to it, or rather into the whole **series of** moment-worlds, so that during waking and sleep movements and changes are already taking place, coherently and continuously.

Merely in discernment: there is indeed no movement and no change. In this cognition, every moment-world is perfectly still.

But if the yogi also learns the relative **differences** between each moment-world, then he has already learned the something from which movements and changes arise in Nature. He knows, therefore, the essence of movement and change.

In discriminative cognition, **all the** possible moment-worlds of the infinite network of aspects are revealed to the yogi, both within his own instinctual world and in the domains of the observed alien instinctual worlds. In turn, **in the series of** closely worlds of moments, **existence** and **life** are revealed to him, through the cognition of the movements and changes inherent in the differences. Ultimately, he thus comes to know **existence** in the worlds of moments: **all the past and future lives of** both his own individuality and of the alien individuals he observes.

But even the knowledge of all these infinite lives does not cause confusion in discernment. For one world of moments does not obscure the other, and one world does not interfere with the cognition of the other worlds, just as in perfect cognition no symbol was an obstacle or distortion to the cognition of the other symbols.

And in this myriad world of cognition, not only are symbols multiplied, but likewise multiplied for all natural objects,

is also the **basis of** the set of symbols of a phenomenon or living thing that can be projected: in the final analysis, it **is the essential nature of** all objects, phenomena and living things.

Therefore, both the **song** and the **people** are multiplied.

The yogi not only experiences this fact in the alien instinctual worlds, but also recognizes it in the context of **his own** life sequence, and even within his own ongoing life. **The yogi himself also becomes aware of countless selves and personalities in the discriminative cognition**, not only as many selves as there have been lives and as many lives will follow each other in the series of rebirths, but **infinitely more**. For each moment-world of each life: the yogi expresses or encloses a self and a personality of his own individuality. **Each moment has a separate self and personality, contained in a separate world of the moment.**

On the basis of all these insights, the yogi is convinced experientially that his selves and personalities are in fact only multiplications.

But all that is multiplication: in all its members, it can only be **an appearance**. For in none of the multiplied worlds does it contain the "original" something, of which only the multiplied copies in the **other** worlds are just that. Every part of every moment-world can be conceived **of as original** just as much as the multiplied **copy of** the original part. Therefore, no moment-world can be conceived of as original, nor as a multiplied copy of the original elements. All this proves that, from the point of view of multiplication, all worlds are of the same nature. **All** selves and personalities are therefore **apparent selves** and **apparent personalities**. All worlds are **apparent worlds**. And all Nature is **apparent Nature**.

If the yogi's own self cannot be reality, it is even less possible for him to regard the selves and persons outside him as reality. And knowing the multiplicity of worlds and Nature, he cannot even consider Nature itself as reality.

So where is that which is real? .

To get an answer to this question, the yogi **must first know: the essence of discriminative cognition itself**.

The more instinct, or Nature, and within them the more momentary worlds he knows, the more clearly he realizes that his knowledge of them is in fact merely **statistical knowledge**.

For this cognition, devoid of all change, causality and sequence, can only be based on, can only take note of, those **givens** and **data** which its vision **finds** in the worlds of the moment and in the series of worlds of the moment, as a whole.

It is only on the basis of the data that this high and subtle cognition can unfold, **how many** symbols, symbol-relations, connections and aspects occur in how many moment-worlds, and **how many** instinctual worlds and Nature they are contained in.

In the end, it is the **full summation of** these figures that gives the full discriminatory insight.

The yogi understands that all that occurs in all the momentary worlds of **all** Nature is the essence of Nature proper. The more moment-worlds in which a group of symbols occurs, the closer it is to the essential essence of Nature. Those symbols and groups of symbols, or those relations, connections and aspects, which occur uniformly in **almost** all the worlds of moments, constitute the most general laws of Nature. **From the sum of these** can only come: the knowledge of the essence and fundamental conditions and primary laws of Nature! And all this knowledge can only become **complete** if the figures of even those remote symbols, etc., are taken into account, which are found in a few moment-worlds, in only a few moment-worlds, or only very sporadically in the Great Nature.

The more persistent a context is in terms of time, the more momentary worlds it must be found in. Just as in the projection of moving images: the longer a character spends in the frame, the more frames it must occur.

From the statistical figures recognised in the discriminatory cognition, even the notion of **infinite time** also, in its , explored.

In this way, the yogi understands that all laws are rooted in statistics. He also understands that in the totality of data lies Nature itself.

There is no manifestation, and no manifestation is possible, whose regularity does not derive from this known statistic. Nothing can happen, nothing can evolve, nothing can change in any other way than the basis and meaning of this statistic allows or requires. And since all manifestation is based on this statistic, **space, time and causal order** are rooted in it, are rooted in this basis.

But it is included every natural **end**, and every **expediency** and **sense** .

After all, there can be nothing that is not in this statistical base.

Like all other laws, **the law of probability** is based on this statistic. The material world expresses only a certain part of Nature. Probability, too, contains only **a certain proportion of** certainty. And probability does exist as a law in the material world. For the question of **what may arise in** the material world - that is, in the projected part of Nature - can only be answered by man in a meaningful way if the answer is based on the foundation of **probability**. In the world of manifestations, there is never any certainty either as where certain causal manifestations will begin in the space of the material world and where they will proceed. One cannot know, for example, which molecules of heated water will be the initiator of the boiling, and **which** molecules will leave the surface of the water in the form of steam.

in the form of. For all this takes place in the events of the material world according to **the law of probability** alone. But the question of **how many** molecules are involved in the phenomenon of the source and **how many** molecules leave the surface of the water within a certain unit of time, is already answered for man by the **statistics of the whole of Nature**. For all the laws of Nature are rooted in these statistics when they manifest themselves! It is questionable, however, **whether**, according to the momentary position and wanderings of the individual point of view, a law of nature **can manifest itself or not** ; and **which laws of nature can manifest themselves in which parts of the material world, and in what aspects** . All this, depending on the position and wanderings of the individual point of view, can only be **a probability**, from the narrow point of view of the material world. But the basis of this probability is again the same statistical basis as that of Nature!

In discriminative cognition, the yogi becomes convinced through direct experience that **all natural experience and cognition is built on single and common statistical basis**.

And statistical knowledge relies on the data themselves. In these endowments, the yogi recognises the symbols - the samskaras - in the depths of the aspects as the constitutive factors, the building blocks of Nature. And when his cognition is only immersed **in the essence of the samskaras**, he finds that all differences and diversities of the apparent Nature cease to exist, and that he **knows one Nature in the totality of the samskaras - in which all apparent Nature and apparent world are contained**. This Nature no longer belongs to "one" individual, for it **unites in itself** the particular world and Nature of all individuals. Yet it has a single centre, for it can be known from a single point, and **in this knowledge there is only one observer, one cognizer**.

The self-soul, the individual "core" cannot therefore the centre of this cognition, but only the **individual-Soul**, which - in its very nature - **is identical with the single Soul** that is in each individual as one. Otherwise there could not be and could not exist a cognition that **contemplates** and the particular world of each individual **from within - from the particular centre of the world in question - yet from a single and common centre!**

The Spirit alone is at the centre of **all** individuals. The kind of cognition, therefore, which touches and unifies in itself the infinite totality of individuals and the particular world of each individual as one: can only be realized and unfolded at the level of the chakra of the Spirit. ¹⁷ But since this cognition still relates to Nature, i.e. is still connected with Nature, with relativities, it cannot yet be a cognition remaining in the Absolute - it is not on the heights of the ABSOLUTE - but can only arise from the individual soul, i.e. can only be realized on the level of the soul still in contact with Nature.

Discriminative cognition meets all these conditions. The yogi who has attained discriminative cognition, realising this fact, is thus convinced that he is no longer contemplating infinite Nature from the level of the self-soul, but from the level of the **individual soul**. ¹⁸

At the same time, everything becomes infinitely **simple** in this cognition.

For it is only until it unfolds in its fullness that discriminating cognition appears to be "infinitely ramified". For when it has already unfolded in its fullness, it also highlights the fact that whatever worlds it embraces, it contemplates and knows them all at once, in a **single** cognition. For in perfect cognition there is no order or succession, and thus in discriminating cognition there can be no order or succession.

The knowledge of the myriad of **alien** instincts: **a single** knowledge.

Within the instinctual worlds, the cognition of the innumerable multiplicity of **the worlds of the moment** is also: **a single** cognition.

And these two types of cognition coincide. **One and the same** .

There is only **one** cognizer, in this unified cognition!

So while the place of the Nature belonging to the individuality of the yogi is first taken by the **infinitely many** Natures belonging to the **innumerable** individuals at the beginning of discriminative cognition, at the stage of the full unfolding of discriminative cognition the infinitely many different Natures are again united, **united in one Great Nature** !

And this Great Nature is no longer centred on the self-sikra, but on the **individual soul** that constitutes the self-sikra.

The yogi finds the Great Nature within each samskara, in its very **samskara-ness**. Just as in the perfect-knowledge he could already know, within a single samskara, the **whole of** Nature belonging to the individual.

It is no longer necessary, therefore, to observe distinguishable samskaras, but it is sufficient to be immersed in the very nature of " the samskara".

"Samskara" now means Nature to him. The Great

Nature.

What happened to the many, immense differences that existed in the world of symbols becomes clearer and clearer to him.

He realises clearly that all the differences **could only be an illusion**.

There is not **one** samskara, or **several** samskaras, but in fact there is only "the samskara": as the essence of Nature itself.

Immersed in it: - he **really** knows the Great Nature itself.

But he also realizes that even the **apparent** difference of the Samskaras was not the essence of Nature, but was in fact a manifestation of the **Spirit's** action in Nature.

Even the disciple can understand this. That in the discriminative cognition of the infinite totality of the worlds of the moment, Nature based on **the multiplication of** samskaras stands clearly before the yogi; and in the fact of multiplication the yogi recognizes the **appearance**, that is, the mere **appearance-presence of** the multitude of samskaras. But the yogi also sees clearly that the appearance of **the multiplicity of** samskaras was in turn due to the fact that in the multiplication there were innumerable angles of vision, innumerable aspects were perceived, and from each of these angles of vision a different multiplication was revealed to the observer's consciousness.

And what caused the multiplication?

The yogi can answer that too:

The appearance of multiplication was created by the migration of perspective - and nothing else!.

In this way, the 'observer' - the individual soul - is already at the centre of the yogi's discriminative cognition as the very **creator of** all Nature.

The disciple understands this fact by imagining a balloon floating high in the air, and thinking how he would see it if he looked up at the sky from one or another square, street or district of the city below the balloon. On the one hand, he would see the balloon itself from different angles, so he would see it differently, and on the other hand, he would see the sky from different places. If only he could move so quickly from one street to another, from one end of the city to the other, and so on, that the impressions of the sky he had formed in the line would still be there, would not be dispersed when he was looking at the balloon from another, third, tenth or hundredth place, - then he would see the sky **as full of balloons**, and at the same time he would discover certain **differences in** each balloon, because he would look at each one from a different angle, and no two balloons would be the same, no matter how many, how innumerable, balloons he saw. And if he could change his point of view **infinitely** rapidly, moving it hither and thither on the face of the earth, then no one of his visual impressions would have time fade and disappear from others, but he could then view all the balloons at once and with equal clarity in the sky. The mere infinitely rapid wandering of his viewpoint on earth would be enough to produce the multiplicity and the differences in detail of the multiplicity.

The floating balloon in this metaphor: **its samskara nature**.

And the multitude of balloons seen: **the multitude of samskaras in Nature**.

By this analogy, the disciple understands that the perspective of the Spirit, which can wander even independently of space and time, is as it were within and around the samskara,

- must create a whole samskara-world : by the sheer wanderings of its wanderings!

And that this is how the **observer** becomes - the actual **creator** of Nature.

And returning to the balloon hypothesis, we must say that if the disciple could, still infinitely fast, that is, in **a single** moment, walk again and again the paths he has already travelled in the city, he could do so from each street corner, in front of each house, and even from each point, he could individually measure and establish the relations, all the aspects, which have arisen and exist between the multiplied balloons and in relation to himself. And wandering further between these aspects, his gaze could wander at will through the whole world of balloons, which he could experience, measure, and countless differences, which he could see as real.

Wandering to and fro in this world, the wanderer would not only be able to admire the colourful and fascinatingly complex, seemingly endless multitude of balloons, but as his interest turned more and more towards them, he would soon long to find his way back to the paths he had already travelled. In this longing, he would already discover a past and a future between each of his insights. For his very longing would be for **the future**; for he would wish to see **again** in the future something he had already seen. And he would have to look in **the past** for the paths he had already travelled. In fact, he would know both space and time, and **would live in** the infinite, dazzling world of balloons. And the more his attention would be absorbed in this world, the more **he would forget** the fact that the whole balloon-world is, in fact, born and originated only from the wanderings of perspective - and that it is only from the wanderings of perspective that it owes its existence and its entire unfolding, its complexity and its magnificence.

The yogi, however, directly experiences - at the stage of the completion of discriminative cognition - that all multiplicities and all differences in Nature **are solely a function of the wandering of the viewpoint**.

And as the point of view is one with **the observer** - the observer being always **the Soul itself - the appearance of all Nature, and all the differences in Nature, have and can have only one and common cause, namely, THE REALITY OF SOUL !**

So the yogi is directly convinced that the Spirit - the **Creator** .

And the basis of creation: not one samskara among many, but **merely being "the samskara"**.

For disciple already knows that none of the multiplied members of a world of multiplicities is an "original" member, because - precisely because of the principle of multiplicity - **each member of** such a world **can only be an appearance**.

It is precisely the infinite series of multiplied samskaras: indeed, no single samskara, but only the samskaras **as** such, can be the real basis.

Just as in the world of the balloons, **one** balloon projected on the sky cannot be the original balloon - the others being copies of this one - but **all of them can only be projected appearances** ; and the only true basis of this multitude of appearances can only be **the common nature of the** multiplied balloons: the balloon which is not in the sky, not in the world of the balloon appearances, is not an image, but floats above the earth. In the air, relatively close to the point of view.

So the yogi, at the stage of the full unfoldment of discriminative cognition, no longer observes and knows anything but his samskara-ness. He contemplates the samska-being-reduced Nature in its contemplation.

This Nature has become very small and very simple.

It is so simple that there is nothing to see, nothing to know. The yogi realizes that he is only contemplating the void.

void - the reality of Nature.

Nothingness itself.

At the same time, however, he is well aware that he must recognize the **final** difference between being an observer on the one hand and being Nature on the other, so that his knowledge can finally be truly complete.

Because if you can clearly recognize this difference, you can distinguish the Spirit - the observer - from what is not the Spirit in every respect. And the final distinction between the Spirit and Nature must already be clear, so that the cognizer himself not only knows the nature of space, but also realizes **the nature of the Spirit** in this distinction.

The whole endeavour of the yogi, at the highest stage of discriminative cognition, is therefore directed to this last discrimination alone.

As a result of this endeavour consciousness is raised by the **sixth initiation** range.

Seven Initiations - The sixth initiation

The disciple who has theoretically accompanied the yogi to the threshold of the sixth initiation is forced to ask more and more questions.

He understood the nature and the essence of the aspects between the multiplied samskaras he saw. He knows that aspects are mere lines of sight: the stems, the lines of sight. But what is the connection between the symbols? What is the connection? What is the world of instinct? How can space be the fundamental essence of Nature? How can multiplication come from nothing?...

The yogi gently warns that it is always up to the individual to find the answer to every question. For only when you yourself realize it can you truly understand reality.

It is difficult and never enough to respond with words alone.

What the teacher can say about higher cognition is always a metaphor. A parable that must not be taken literally, must not be explained to the letter, but must be supplemented by what cannot be said. The simile, like a plant, must be transplanted to the plane on which one wishes to throw light by the essence of the simile. Then the plant, the flower, with all its colour and fragrance, will grow from the seedling. But the plant already in bloom can only be seen on the plane on which it has grown. We must follow it, we must go after it, to see it, to observe what it has become. For the seedling **has** only the flower in it, and its form is not yet anything like what it will become when it is planted in the right soil.

The relationship between the symbols, says the yogi, **is the distance travelled by the viewpoint**. From the beginning of the distance, the observer sees one symbol and from the end of the distance, the observer sees another. The road itself is the link between the two symbols. But without actually touching either symbol.

Again, we need to return to the analogy of the balloons to shed more light on this answer.

Imagine that this time the observer walking around the city changes his position very slowly. So when he is at the beginning of the street and looks up at the sky, he sees only one still balloon, and it happens to be in front of a white cloud in the middle of the cloud. He also sees a single, still balloon when he reaches the end of the street, but this balloon is already in a different part of the sky, against a background of blue sky. The two balloons you see are the two members of the multiplication. If the viewer were to move infinitely quickly from the beginning of the road to the end of the road, he or she would be able to see two balloons in the sky at the same time. If you were to measure the angle of view at the beginning of the road and the end of the road, you find that it is different for each balloon. The lines of sight between one balloon and the other, and the line of sight between the two balloons, are called the spectra. However, the **actual relationship** between the two perceptions or the two balloons **is actually the path which is**

the observer himself has made on the ground, until he has reached the end of the street from the beginning of the street. And this stretch of road does **not** really **touch any of the balloons** !

The relations between symbols are therefore not the spectra between symbols, but **the stages of the migration of the point of view** between two or more points of observation. The point of view, which wanders independently of space and time, creates countless such connections in the world of symbols.

The sum of all the journeys it has made - that is, all the journeys it has made - make up the instinctive world.

But just as it goes without saying that, in the field of balloon observation, each of the paths on Earth - and therefore all of the paths on Earth - involves all the **lines of sight** to and between each balloon, as as the **balloons** themselves, the apparitions, - it is just as natural that **the whole network of aspirations and the whole of the symbols seen belong to the paths in the intuitive world.**

However, since the basis of the instinctive world is only a network of paths and routes travelled by the point of view, the instinctive world can only contain symbols that have at least one or more such connections, and **to** which there **are already paths leading** to their perception. Pre-existential symbols - those which have no connection - cannot therefore belong to the instinctual world; for the instinctual world consists only of the totality of the paths **already taken**, while only those symbols can be preexistential which have no paths leading to their perception. On the other hand, however, the world of instinct must be constantly expanding, because the point of view is taking more and more new paths as it wanders, and thus more and more connections are being made in the world of symbols. As long as the point of view wanders within the domains already known by looking at it, new symbols that have never been seen before never emerge in the world of instinct. As long as the only known symbols are the ones that change in relation to the already known ones, incessantly. But even the instinctive world is constantly expanding and enriching, because the viewpoint finds newer and newer directions among the paths it has already travelled and travelled. And if the point of view sometimes approaches a realm that is still unknown to the eye, then preexistent symbols are also connected to the others, and the world of instinct is indeed enriched by the emergence of new symbols.

"But what preserves in the instinctive world the paths already travelled?" asks the disciple, "The paths that the point of view has already travelled and at the same time left?

It is preserved - is the yogi's answer - by **remembering** !

"We have not yet spoken of remembrance," the disciple reflects, "We must now introduce it as a new concept in the theory of initiations.

Remembering is an inherent characteristic of the instinctual world!" the

yogi explains. And what is memory?

It is precisely the **infinite** speed of the wandering of the point of view! That speed, independent of space and time, that is truly infinite, according to which even the longest journeys are still **the present**! Remembrance consists in the fact that all the paths that the perspective has once travelled still belong to the same present and can be seen in the same present!...

So isn't memory a certain functioning of the mind?

From the point of view of life on earth, it can even be understood as a function. Memory, however, is a mere fact, a **mere** endowment.

A fact that could not be otherwise. For if it were not true that the point of view does indeed wander independently of space and time - that is, that no matter how much it wanders, it still remains in the same present - then there could be no memory, because there would be no way of looking back. But if the paths travelled were lost to consciousness, then the world of instinct itself could not exist. Then there could be no existence, no life, no manifestation.

While the consciousness identifies itself with the world of projections, it can only find memory among the projections, and thus only partially: it has only as much memory as belongs to the projections of the instinctual world. But when the consciousness rises into the world of instinct and comes to know the world of instinct itself, it finds in it complete and total memory.

This is why the yoga literature sometimes calls the state of **dhyana** "remembering-knowing". 19

Remembering: the preservation of knowledge in the eternal present .

The memories: the individual symbols seen and observed as the viewpoint wanders, separately.

And if there are enough paths - that is, enough connections - connecting the individual observation points of the symbols, then a manifestation is created: the material world.

But what is the condition of manifestation?" asks the disciple again, "Why is a four-way relationship of symbols necessary for all manifestations?

Again, the teacher answers with a simile.

The perspective wanders in the eternal present. As it wanders, it leaves **one** point of observation and moves to **another**. The journey it takes is the first stage of the journey, **first link** between the symbols observed. The distance between two observation points: a straight line. The point of view, as it is at the end point of this distance, this straight line, and is therefore still in the straight line itself, sees the first stretch of road travelled as a single point when it looks back on it. **And the point has no dimension.**

The viewpoint then leaves the second observation point and moves to a third observation point. The path taken this time is the second waypoint, the **second link** between the observed symbols. This new path is also a straight line, which the point of view, from the end point of this straight line, can again see as a simple and unbroadened point when looking back at it. If, however, the point of view has changed direction between the two sections of road, it sees the first section of road, i.e. the first link, as a straight line when it looks back from the end of the second section of road. **And the straight line already has a one-way extension, a dimension.**

The viewpoint then leaves the third observation point and moves to a **fourth** observation point. The path taken is this time the third waypoint, i.e. the **third link** between the observed symbols. This third distance, this last line, can only be seen as a point if you look back at it from its end point. If, however, it has changed direction again in the meantime, it sees the two preceding path segments as two lines in different directions - two intersecting lines. And the two intersecting straight lines now express a plane, define a plane. **The plane has two dimensions.**

But when the viewpoint also leaves the fourth observation point and moves to a **fifth** observation point, the path it has travelled is the fourth path, i.e. the **fourth link** between the observed symbols. The last distance cannot be considered this time either. If, however, you look back over the three previous legs of the journey, you - provided that it had changed direction again in the process: - the three previous links are now seen as three lines, two of which a plane and the third of which intersects that plane. **And the intersection of a plane expresses three dimensions, i.e. it defines a spatial extension !**

So the four road sections travelled - the four links - already define the space, the spatial extent.

And the spatial extension - the three dimensions - includes the gross material world, the corporeal world, and thus the actual space, the basis and the possibility of **all** manifestation.

The three dimensions: the manifestation itself!

From the **four** relations between the symbols, therefore, a manifestation is always derived.

The three dimensions are not manifested in the symbols, but **in the relationships** between the symbols. The external world of man, the spatial, the corporeal world, is therefore built up by the relations between symbols. **The symbols** themselves, on the other hand, merely cause those manifestations which, although they are related to space, are not spatial. These symbols themselves - as dispositions, as memories, as instincts - produce manifestations in the **inner** and abstract world of man.

In this way, man's spatial, external world is separated from his internal world! This is how a distinction is made **between the inner and outer** worlds.

Similarly to the circumstance in which the balloons were observed in **the sky**, the paths between the observation points were covered by the colour of the **earth**, despite **the** fact that **it** was **the point of view alone** that produced the multiplication and position of both the balloons and the paths!

The creation of three dimensions creates the physical, the spatial world.

All our perceptions are based on space, or the body. The body has three dimensions. Therefore, the basis of all our perceptions: a three-dimensional basis. Even the perception of smell and taste is three-dimensional; regardless of the fact that smell and taste have no height, length or width. Because even the perception of smell and taste is a bodily sensation.

Even our thinking consciousness relies on the senses - the five senses - and the five capacities for action. And even though there is no space in consciousness, the three dimensions - in the abstract - are always present in consciousness, precisely in the faculties related to the sense world. Thus a manifestation in consciousness can only come into being if it has a three-dimensional basis. Whether we establish the condition of manifestation in relation to thoughts, emotions, mere ideas, etc.

And more than three spatial dimensions - in the Nature in which we live as humans - does not make sense by its very nature.²⁰ The perspective creates more and more connections.

But, for example, 5 connections between six observation points: 4+1 connections, 6 connections between seven points: 4+2 connections. And so on.

Because - as we already know - there is 1 relationship between two observation points. If the viewpoint moves on and reaches another observation point, there are now 2 connections between the three observation points. And in the same sense, if the viewpoint is at, say, the seventh observation point, it has made 6 connections, i.e. it has left 6 paths behind it.

Four relationships have already formed the three dimensions, the spatial world. The fifth and sixth relations are therefore - in this case - separate from the four relations that have already created the three-dimensional manifestation, and **form an additional dimension in their own right**.

Six relations must therefore be regarded as really - fragmented - **four and two** relations in nature.

And so on.

According to the increasing number of connections, beyond the three dimensions, new dimensions are being created. When three dimensions are created again, a new manifestation comes from the relationships. Four to four connections give rise to one manifestation at a time. And further connections create **further dimensions** - namely : zero, one, or two dimensions.

However, a two-dimensional, one-dimensional or zero-dimensional world can only exist and be possible **within** the instinctual world - the subconscious.

Less than three dimensions do not lead to manifestation.

Less than three dimensions is therefore only a dimension of **latency**.

So symbols with fewer than four connections are only latent.

But how is it possible, the disciple asks, that although the point of view wanders and forms more and more connections, there are still symbols in the world of symbols **with fewer than four connections**?

Because the point of view - as it wanders - **can see** many of the resulting planes from **just the edge of** a single observation point! In this case, the relations contained in these planes are broken - coincide and thus "disintegrate" - in the perspective. Manifestation does not necessarily occur, despite the large number of distances travelled, because the links necessary for manifestation are in many places not yet sufficient for actual manifestation.

In each case, the number of road sections, the number of links, which, from the point of view of the perspective, **coincide**, is innumerable, and therefore cannot be included in the spatial perspective.

These form the world of the unmanifest, the world of the latent symbols - **the background of** all manifestations.

But how can all this still be known and understood in the state of **samadhi**?...

"Because in the state of **samadhi**, the viewpoint stops!" the yogi explains to the disciple, "It is united with a single symbol. In fact, in its samshi state, the viewpoint stops.

It's as if the city observer were simultaneously seated in a balloon hovering over the city, right in the middle of the balloon. All the roads and streets in the city - one by one - can be viewed from there. But **you would not see a single balloon** in the sky ! Indeed, not a single one, nowhere in particular. Despite the fact that all the angles and lines of sight associated with the observation points in the city, and thus the spectral network itself, remained unchanged around him.

By this analogy it can be understood that in the state of **samadhi** - whether in perfect-, discriminative-, or bridging-cognition - only the aspect-network exists, and only **the perceptual-point-of-view** can be at any and all places in the aspect-network; but different samskaras can never be observed anywhere at the same time, around the single samskara!

So the most perfect cognition is realized - **the cognition of everything** - in the sense of infinite many aspects. Without, however, the slightest illusion or projection.

There are no distinguishable "balloons" in the sky. There is no spatial multiplication of any kind. Because, even if the lines and connections are there, there is no balloon at the end of each line. **The symbols themselves are missing.**

More correctly, adds the disciple, in its single symbolic nature lies all!....

The yogi leaves it to him.

He knows that only by approximate metaphors can the disciple understand the insights of the highest states of cognition. Until he himself rises to the level and state of **samadhi**.

Until then, the only way the teacher can describe discriminative cognition for him is to say:

The yogi does not see symbols even in perfect-cognition, - he not see symbols in discriminative-cognition. **He only contemplates the spectral network, now without symbols !**

In perfect cognition, the cognition extends **to the whole network of spectra**. In discriminative cognition, on the other hand, it sees **how many angles are possible in the whole system of spectra, and which are all the possible angles !**

Each perspective represents a whole world in a network of aspects. A world of moments. To each angle of vision there are countless multiplicities of symbols: countless appearances of samskaras and samskara groups. Thus, in knowing the worlds of angles, the yogi contemplates the symbols that belong to them. **He contemplates** them even though he cannot actually see any symbols around his samskara being.

It is not a realistic view, it is only **knowledge** ... which is nothing less than if it were a realistic view!....

It's like dipping your finger in soot, for example, and running it diagonally across your forehead. If there's no mirror in front of you, you can't see your own forehead. Yet **we know** what stripe has formed on it. **We know** that the soot streak is black, what direction it is, how far it extends from where it starts, etc. **We know without seeing it.**

Similarly, a yogi may be aware of the myriad appearances of samskaras in discriminative cognition. Without actually having to contemplate all that he knows in the infinite network of aspects.

Because perception can correspond to any angle of vision in cognition, without the need for the perspective to wander from angle to angle !

We are well aware of this fact from our everyday life experiences. For example, if we want to hide something we hold in our hands from those who walk around us,

then we know how to hold our hands, how to turn, what gestures to make so that no one can see what's in our hands. Because even though our point of view remains within ourselves all the time, our perception is also aware of the visual relations of all the perspectives outside of us, of how we ourselves are seen by an observer from different points in space.

Likewise, however many angles the yogi's discriminative cognition extends to, the observer's point of view is still stationary and truly still.

For his consciousness is united with one samsakara, his samskara, and he will not move from it!

So, the viewpoint, the disciple asks, wanders incessantly throughout the individual existence, but in the state of **samadhi** it stops wandering?

The point of view, in its state of **samadhi**, remains in its samskara. And only when consciousness turns back from total immersion to the planes of individual existence does it continue its wanderings.

Again, however, the yogi has only to warn the disciple that all this can only be correctly understood through conscious experience, through individual experience.

In any case, what you should know about perspective is that when the conscious mind is not in a state of total immersion, the perspective is indeed in a state of perpetual wandering. But it wanders independently of space and time. The point of view can therefore travel an infinite distance and can travel an infinite number of distances **in a single moment**. Hence, in the same infinitely brief moment, there is a succession of changes - time - and also an endlessness of changes - eternity!

That's what being is.

And the world of existence as seen by the point of view must be constantly changing in the course of existence - and this world can never, never be the same as it was before - because the point of view, when it repeatedly travels a stretch of road, each time sees a **wider** and **more substantial** world around it, from the same stretch of road. For, in the meantime, he has gone in different directions, taken different paths, and so has continually enriched his world of instincts, and multiplied the existing relationships in it. By the time he returns to a point of observation that is already known and has perhaps already played a role several times, this point is surrounded in each case by a different multiplication and thus by a changed world.

There really is and cannot be permanence, immutability in the course of existence.

And all change, and therefore time itself, just like space and the whole world, arises from and is a function of the wandering of perspective.

Everything that is: in this wandering **is its only** explanation!

"Is this the teaching of yoga?" asks the disciple, still doubtful, "May we use recent analogies to arbitrarily illuminate the teaching of yoga? Are we allowed to look deeper and explain more than what Patanjali's yoga aphorisms openly state?"

"We must look deeper," the yogi encourages patiently, "Because the doctrine of yoga was not closed in the age of Patanjali, but is a living reality everywhere and at all times. It is still a reality today. For every human being, yoga encompasses unlimited possibilities for individual development. The student, the yogi, must therefore cultivate it **himself**."

However, the yoga that we do ourselves, the disciple counters, is no longer the classical yoga doctrine! Not the original teaching!

"Is it not?" asks the yogi, "Was the doctrine of geometry, for example, also closed **in the time of Euclid**? What has been taught since then, and which in many respects differs from Euclid's teaching, is no longer geometry? .

The realization of the wandering of our own perspective makes us so perfectly aware of the depths of the doctrine of yoga that we no longer have any doubt as **to what the truths of yoga are**. And nothing else is important - for progress.

However, this statement does not in the least diminish the value of Patanjali's yoga aphorisms. After all, the aphorisms teach us how to go deeper. And contemplation implies the totality of the highest realizations, whatever their implications.

Yoga: the knowledge of reality.

So we must return, the yogi repeats, to the discussion of the wandering of perspective. For this is the key to all understanding.

We should know that there are five elements of a perspective - a migratory perspective - that can be distinguished at any given time. Until man reaches and achieves the state of **samadhi** , that is, of total immersion, these five elements constitute and constitute all his views.

These elements :

The direction of vision can only ever be radial: straight. But this straight line can turn - rotate - in any direction around **its centre**. That is to say, around the centre formed by its samskara nature.

Because if the point of view /outside the outlined straight line/ shifts in any direction, then the samskara-actual-ness of the samskara-world is - as a matter of course - **seen in a different and different place !**

Just as the floating balloon is seen in different places in the sky by the observer on the ground who changes his position on the earth.

And since all the samskaras thus seen appear to be **different from each other**, - just as in the multitude of balloons no two balloons in the sky are alike, - the observer is led into the error of believing that **he sees countless different samskaras**.

This is the misconception .

In the state of **samadhi**, however, when the viewpoint, the observation and the samskara are merged: the other two elements of the above line also naturally disappear, or are also drawn into the samskara and are absorbed into it.

In the state of **samadhi**, the viewpoint sees only the myriad lines of observation that have formed around its samskara being. Looking through that infinite network of aspect: he can truly know everything that belongs to Nature.

And at the highest stage of discriminative cognition, he realizes that his Samskas is the only fulcrum in the whole network of the spectrum, the only fulcrum in all Nature; **in fact, his Samskas constitutes all Nature itself**.

At the threshold of the sixth initiation, the yogi's approach only the essence of samskara, the being of samskara! That incomparable and inexpressible something, that , from which all creation and Nature originate, which is in fact the origin and "root" of Nature, and which - in the yogi's reduced view - remains from all Nature, in the place of Nature, stripped of all appearance, and **stands alone again, as before the beginning of creation**.

This "something" is what yoga calls **múlaprakriti - primordial**.

Primordial matter is not definable substance - in the earthly sense of the word - but that indefinable SELF-MATTER in which is contained all the potentialities of Nature, the as yet unformed germ of actual matter, force and reason, the subtle basis and order of all purpose and causality, of time, space and all manifestation; in which, however, in the primordial state, within itself, **the root of something and of everything** is still only inexpressibly hidden: **the mere seed of** an infinite number of **dispositions** and **an infinite number of possibilities**. The primordial matter preserves in itself such a perfect balance of all the manifestations and possibilities of Nature, such an ideal state of equilibrium of dispositions and possibilities, that there can be no differences and extremes in it, nor even infinitesimal differences of dispositions and possibilities, so that **there are not and cannot be in it: definable, actual dispositions and distinguishable possibilities**.

So what is ?

The indifferent state of primordial- the root of Nature [21](#) - is in fact: **space**.

That total emptiness which is abstract and independent not only of form, but even of the notions of extension and space, in its **complete and uninterrupted emptiness**, in its being absolutely devoid of all concepts and all existence.

Space, which contains nothing. The primordial and primordial space, which is such that if there were objects in it, there would be space between the objects; but this space itself is so empty that it is devoid of even space!

It is NOTHING - from a human point of view.

The yogi realizes that he cannot compare the concept of NOTHING to anything the pre-existent samskaras. He realizes that the pre-existent samskaras are - in their totality - still clear and identical with **primordial**. For all that is not yet created, all that is not yet in any Nature, all that is not yet something: is in no way distinguishable from mere nothing. In the place of things not yet created, there can indeed be only perfect space, and nothing else.

And this pre-existent space: the itself.

On the threshold of the sixth initiation is nothingness, the perfect void in the yogi's view. It is a strange approach. Because it has no actual object.

But it is precisely because of this, precisely because of the complete lack of objectivity, that the yogi awakens to the realization that contemplation is contemplation even when there is nothing to contemplate!

He realises that the subject of the spectator exists and **remains unchanged as a subject of the spectator** even when there are no objects around him with which he can be in relation - when there is no object to which he can relate as a subject.

It is in this realization that this yogi is first touched by the vertigo of realizing the nature of the ABSOLUTE.

In the same way that an elusive scent carried by the breeze alerts the traveller to the fact that there must be some unknown flower nearby. The traveller does not yet experience or know the flower. Yet he knows that it is there, that it is real! **Reality that can be reached! For he not only suspects it, but feels its being, feels its presence.**

Similarly, the yogi suspects **that he should seek the Absolute Reality in the "immediate vicinity"**.

He realises that he should actually be looking at the observation itself, in order to find the **subject of the observation** deep down.

But in space, there is no support.

The void: the primordial matter.

The from which space and all kinds of Nature can arise, but which is now nothing.

This nothingness is as elusive as it was before all creation began. The

silence is perfect in it. The stillness is unmoving.

The approach can be immersive. Without finding something to hold it, to grab the attention.

It has no boundaries, nothing to support it. The vision is submerged in space and devoid of any individuality, just as a drop of water falling into a lake cannot become distinct in the water of the lake.

In this submergence, the self-consciousness forgets quite easily that it was first meant to contemplate the contemplation itself.

It forgets about the observing subject.

He forgets all the more because, as he dives, the process of **creating samskaras** begins around him.

The creation of the world takes place. Beliefs multiply, Nature, the material world, unfolds.

If the consciousness observes the beginning of creation, it understands by direct experience that apart from the observer and the void, **one more factor** is necessary for any creation out of nothing.

This factor is recognised as "not-knowing".

He realizes that, as a result of not knowing, he has often - as now - "thought" that mere emptiness was "something"! And the moment the belief of any "something" is maintained, it is already **multiplied** and **multiplied** : **Nature** is created !

A single belief was always enough to multiply and build the world, the universe. Just as a single cell can grow into many cells and build the embryo, the child, the human being.

If space were not believed to be "something" by the consciousness, the process of creation could not begin. Then the void would remain as nothing.

In each case, therefore, it was non-knowledge that initiated the process of creation each time a world was created around the individual.

The yogi realizes that creation has been repeated many, many times, immeasurably many times. The creation of worlds.

Just as it is now. In the perspective of space.

And in each case: **space itself initially became a belief** . And this belief, according to the **point of** view of the consciousness, **looked** different: it populated the silent and untroubled realm of space with different illusions.

The consciousness directly realizes the reality that belief is nothing but samskara itself.

Space - the primordial matter - is the samskara. From it, non-knowledge - belief - gives rise to belief. The resurrected belief is seen from different angles, from different sides, by the point of view that wanders and wanders in space, ceaselessly. So all the different beliefs, all the different samskaras, are created - as appearances - around the samskara. And in the creation of each samskara, a possibility is transformed into a disposition; a disposition which, if it already has its sufficient relation, if it already has the three dimensions, creates a manifestation and builds up the outer and inner world of the individual, the material world, the manifested Nature.

All this the yogi not only understands, but also experiences.

Because in the void, in the nothingness, the moment you allow non-knowledge to play its part, some fundamental belief of creation unfolds before the yogi's consciousness. This belief is already seen from several angles. First of all, he sees it from the point of view that has arisen when the point of view has simply moved out of the centre of the reality of the belief, that is, when the point of view has been **moved out** of this centre. Looking back from this perspective, we can already see a kind of samskara, which, for want of a better definition, we can call the samskara of the exegesis. But the point of view does not stop at the perspective of this samskar. When the point of view leaves this first point of observation and to another point of observation, it is, as it were, **dropped into** the space in which it wishes to continue its wanderings. It observes and sees the second kind of samskara from a new point of view: the samskara that thus expresses the willingness to lean in. Two different 'spaces' emerge around the point of view; one is the space in which the point of view itself is wandering, the other is the space in which the appearances of the samskaras hover before it. In the same way that the observer in the city wandered **on the ground**, while at the same time gazing at the balloons **in the sky**.

When the point of view of consciousness, wishing to merge with the appearances it has created, passes into this other kind of space, that is, when the point of view **is enclosed in the** appearances, it sees before it the appearance of another samskara: the samskara of enclosure.

If now the point of view wants to rise even beyond the space of appearances, to the place where sheer emptiness still reigns, then it is as if it **is looming** over the space of its former wandering and over appearances. From his new vantage point, however, he sees yet another Samskar, the Samskar of the clouds.

From here, too, it can further, this time only to the areas already affected; about **leaning over** once seen appearances. From the resulting perspective

sees the fifth samskar: the samskar that expresses the principle and the willingness to lean over.

In each of the five samskaras, he sees one and the same thing - his being samskara - from different sides.

And further wandering of the perspective leads - naturally - to an infinite multiplication of samskaras, built on the basis of these **five** samskaras.

Thus the disciple actually understands the origin of the five phases of the soul and, in connection with them, the five kinds of samskaras **which constitute the basic fivefold nature**, and the interrelation of which is taught in the theory of yoga.

The five kinds of samskaras: the samskaras of the phases of out-breathing, in-breathing, in-breathing, in-breathing, and .

It is on these that Nature, with all its appearances, is built. It is therefore by direct

experience that the yogi who practices contemplation realizes that **the primordial matter - space - is not in fact identical with absolute Nothing**, because it contains the totality of possibilities, those possibilities which are transformed into dispositions in creation, and from which - as from the root of Nature - the world, the universe, existence, life, the soul, unfolds.

The yogi becomes convinced that "absolute nothing" **is** actually **nowhere**. For he has already known everything that is not the Spirit, but he has never met "absolute nothing" anywhere. Neither in Nature nor outside Nature.

You have to admit that "something" cannot be absolute, because all something is rooted , in space. And "nothing" itself is not absolute, because it is empty, according to the observer, or full of appearances.

So what is absolute really?

Nature: appearance.

Primordial matter, in which there is nothing but a mere void, can no more be absolute than it can be relative.

The only absolute reality is therefore: the observer himself and nothing else !

The Spirit !.

And indeed, the yogi is convinced that it is the effect of the Observer himself that transforms emptiness **into space** - and the effect of the Observer is reflected and contemplated in the appearances themselves: in Nature, in the Universe.

And if **the Observer is the One Reality**, - then even the effect can create and produce different appearances only from itself, from this One Reality, from this One Reality, can create the individual, existence, Nature!

Space itself, therefore, is as identical with this One Reality as is the Effect itself which creates appearances from space !.

And since appearances are not independent realities, but are at all times only a reflection of this Effect, they are themselves one with One Reality !

This is a profound insight!

More than anything else, the yogi understands **the unity of Soul and Nature** : - in the perspective of primordial matter, or pure space.

He must realize this total unity, in that vision in which, as he has given a role to non-knowledge, **the influence of the Spirit** is already reflected : on the one hand, in the fact of **observation** itself, and on the other, **in the wandering of the point of view** , which is evident in the creation of appearances, in the multiplication of its samskara nature, and in the unfolding and creation of Nature.

There is nothing else in this view but emptiness itself and observation, or the wandering of the perspective in emptiness. So there is nothing else in the void **but the Spirit itself**.

For non-knowledge also: **the belief, the error of the Spirit**.

Non-knowledge, - the Observer's error in observation .

Error, which arises from itself, in itself .

Non-knowledge itself is therefore a function of the action of the Spirit. **Because it only arises when there is observation.**

But if observation persists, then there is ample scope for the non-knowledgeable to entangle the Observer in the perception of illusions.

For if there is observation, the nature of out-breathing, in-breathing, in-breathing, in-breathing, and in-breathing, as the five fundamental symbols of Nature,²² is already multiplying and multiplying infinitely, in the appearance of infinitely many more symbols, and is being expressed again and again around the Observer.

The point of view, as it wanders, **goes round and round its Samskian character** . It is therefore inherent from the beginning in all symbolic manifestations, in all appearances, in the principle and the phenomenon of **rotation**, as a natural consequence of "going round and round". But even when the point of view moves in a straight line, the observed space **rotates** in front of it. Just as, when looking out of the window of a fast train travelling on a straight track, we see not only the

landscape! So the whole wandering of the point of view results in incessant rotations. Every semblance of symbolism - even at the beginning - rotates and **revolves** before it. Nature is therefore characterised by rotation and circulation even **before** Nature is actually **created**.

And in the context of each phase of breathing and multiplication, the already extensive group of symbols of **nebulousity**, **fire**, **condensation**, **spatial disintegration** and **liquid state** created in space. The cosmic order of creation. The phase sequence of the formation of solar systems and celestial bodies. [23](#)

The five elements of nature are thus created: air, fire, earth, space and water.

But all these things are still mere **symbols**. There is no manifestation yet, no material world: matter, force and intellect.

But the five faculties of perception already exist in the symbols - in their subtle nature. None of the skills has a reference point, an object, in the samskaras. Hearing is merely **the fact of** hearing and nothing more. Vision, like sight, is merely the subtle aspect of vision. Without, therefore, really having anything to touch, see, smell, hear, or taste in the world as yet unmanifest.

The yogi sees **the creation happening** in front of his eyes.

The deeper he immerses himself in his view of the creation that is taking place, the more firmly he becomes convinced that creation is based on error, on not-knowing, on not-knowing the truth. **It is his own faith** that gives reality only to appearances; it is his own faith that makes him see and discover differences in the multiplied appearances. And these differences, if he considers them real, already constitute **a world** and a **Nature** in which he himself becomes **an individual** and acquires his "**own self**" according to the points of observation, or the symbols belonging to these points of observation, with which he identifies himself - as an observer.

If they forget the truth, they become blind wanderers of existence again. An errant who creates but does not recognize himself at the starting point of creation. For him for whom the world is as it were only **created**, as it were **ready** with its infinite variations; but he himself becomes the prey of these variations, his plaything - in his blind faith.

If the yogi were to forget the truth, he would become same man he was.

Thus, however, although creation is taking place before his eyes, he gives to non-knowledge only as much of a role in everything as is necessary for creation. Otherwise, he retains the right knowledge, the recognition of truth, which he first realised and fully realised in the contemplation of space.

More and more immersed in the ever-expanding view of multiplication, he is already confronted with five further possibilities of manifestation of multiplied symbols, corresponding to air, fire, etc.: the impressions of touch, the impressions of colour, and the impressions of smell, sound and taste.

in the unfolding of its units, in its unfolding **form**. And in these forms Nature is already manifested, manifested. Pre-existential samskaras become present. Relationships, dimensions arise among the samskaras that become present. A system of guidelines, of aspects is attached to these dimensions. An infinite network of aspects, which from every perspective reveals differences, changes and relative connections. And from these changes, **time** unfolds.

The five faculties of touch, sight, smell, hearing and taste are present in the impression-units. These faculties already include the characteristic and subtle constitution of the corresponding sense organs: the surface of the body, the eyes, the nose, etc., partly in a **formal** sense, partly still in a **conceptual** sense: as sensory **constitution**, which is common to the whole world of living beings. But it also includes the five faculties of action - the faculties of grasping, locomotion, procreation, expression and metabolism - together with the subtle constitution of the organs corresponding to each of them separately, that is, the formal and conceptual constitution of the hands, feet, genitals, etc.

And from the generality of impression-units, faculties, and constitution, the **gross material world** unfolds: in the elements of **perceptible** air, fire, earth, space, and water; and in **the manifestations of the** three states of matter, of spatiality, and of combustion. **And in the essence of the faculties, the yogi already has before him the external world** : the material external world, with its touches, colours, smells, sounds and tastes; with all its matter, its myriad manifestations of forces, and intelligence that is always inherent in matter and force. The material world outside, with all its phenomena, its objects and the whole multitude of its living beings. The external world, which consists of ceaseless movements, transformations, changes, and manifestations which are incessantly superseding one another, and in the end eternally repeating themselves.

Where did the projection start? How did it happen? How did the creative ray of light illuminate the world of instinct?

How was the space created?

The consciousness the yogi has descended into the material world without realizing it.

He is human again . He has returned to the human level. He has awakened.

Everything he was once used to has taken shape again and is manifested for him in existence, in the experience of life.

Once again an **individual** who continues to wander in the human form. He is again surrounded by the outer world, by the pulsation, the noise, the struggle, the impermanence, the innumerable aspirations, the joys, the sufferings and the miseries of life.

However, all the knowledge he had gained in his contemplation remained undiminished and in full view. Even if he cannot express in thought or word the infinite knowledge that has permeated his consciousness ever since.

For before him stands the truth, the reality of Nature. Before it stands the fact of creation, the manner of creation, and the whole process of multiplication into infinity.

It's a wonderful realisation. The most amazing experience a human being can ever experience!

Can the question be asked then, that primordial matter, space, nothingness, is manifest in the thousand-coloured unfolding of Nature? .

The disciple himself realizes the truth that space can in no way be declared alone, in its very being. For even if it were to manifest itself, it would remain unchanged as a void, an emptiness, the mere root of Nature. It must therefore necessarily be **something else** that manifests than space itself, primordial matter, when Nature arises in space, in primordial matter. And this "other" cannot be other than the influence of the Spirit. For the Observer alone believes and confesses that multiplications arise in space, the multiplicity of which multiplicities then constitute the world and Nature!

And the yogi knows that the influence of the Spirit - observation - can extend space without limit, and can illuminate at any time the arbitrary possibility in the primordial matter that he intends to illuminate. Observation itself is a function of the influence of the Spirit. And thus the influence of the Spirit can create Nature , or can transform and multiply the elements of Nature **as it wills**.

The yogi then sees the manifested and the non-manifested world with a completely different eye than in either perfect or discriminative cognition.

For he alone the influence of the Spirit in all that can be observed, in all that constitutes and can constitute an object of observation.

To him, the primordial matter, but also the instinctive world, the character and the thinking faculty, reflect the influence of the Spirit, as each arises from the other, and in all there is and can be only one kind of manifestation: **that of the Observer**, that is, the manifestation **arising from the Spirit**.

Is there anything that could limit the Spirit's influence?

What could be a barrier for Spirit? Mere space? Or the creative elements of unfolding Nature?

As the yogi well knows, neither.

Only the influence of the Spirit - itself - can create boundaries around itself. As the action of the Spirit creates all of Nature, all that is and all that is possible.

Only the action of the Spirit **itself** can therefore determine the creative action!

And in this realization, **free-will** is already illuminated to the yogi. the concept and reality of the Spirit's action, which is the main, even the only, characteristic of the

the originally unlimited freedom of the Spirit's action over primordial matter - the pre-existent nature of Nature - as the creative power that can create anything and everything.

So the yogi realizes that the creative power **is** in fact identical with **free will**.

But his experience convinces him that this free-will is always opposed: to creation itself, to the enclosure of the action of the Spirit in the Samskaras, and to the **bondage of Nature** - that is, to the total determinacy of its manifestations - in a system of aspects already established in creation as regularities.

At the same time, when he recognizes that in Nature there are and can be only entanglements in all spheres, that is, already established regularities, he sees clearly that free-will itself is found nowhere else but in the action of the Spirit. But since in all Nature, in every world and in every samskara, the influence of the Spirit is reflected, the yogi also realises the truth that **in all Nature, bounded determinacy and unlimited free-will are always present together, both in their entirety and in their fullness without one excluding the other**.

By the sixth level of initiation, the yogi realizes that in all the determinacy of Nature there is in reality the free-will of the Spirit - the free-will which has created the determinacy itself - just as all Nature is in itself a function of the action of the Spirit. And he thus realizes that in all the boundedness and manifestations of Nature, the Reality of the Spirit is **as much** present and to be found as in free-will itself.

He is therefore perfectly convinced of the fact that the Reality of the Spirit is in fact **is everywhere** .

For when he has attained the level of cognition of the sixth initiation, he can recognize the influence of the reality of the Spirit **everywhere**, both in causality and in time and space, in all phenomena and living beings, even in the inanimate, material world outside and in all its constituent elements. As the common background and cause of the manifestation of free-will and determinacy. But it can also recognize it directly as the primary **creative influence** in Nature.

In the depths of all that exists, it discovers the Reality of the Soul.

It is as if the yogi realizes the universal reality of the Soul in this way.

And this superior cognition can only be realized and completed at the level of consciousness elevated **to the chakra of the Soul!** At the level from which the relation between Soul and Nature can be fully known in its entirety, when not only **one** side of the relation - Nature - is known in the view, but **also the effect independent of Nature, which constitutes the relation - between Soul and Nature**.

Thus the yogi realizes **that the sixth initiation already includes the insights of the consciousness elevated to the innermost chakra of the Soul.** It is more - much more and immeasurably more - than the fifth initiation, the sum total of the insights from the plane and perspective of the individual Soul. For at the threshold of the sixth initiation, the yogi is already truly contemplating space and Nature unfolding in space from the level of the ABSOLUTE!

In fact, wherever he looks, **he sees and contemplates only the action of the Spirit.**

For he knows firmly that in the effect of the Spirit - when the effect is manifested in space - all Nature is already involved: the manifested world of the samskaras as well as the material, material world outside.

He has seen and experienced, at the highest level of his immersion, in the direct manifestation of the Spirit's action, the **very first** samskara emergence from the pre-existent space, from the primordial matter. But he also saw the **further** reflection of the effect as the samskara multiplied and was transformed into an infinite world of symbols in the contemplation of space as the perspective wandered. He could see clearly that what was revealed to him remained, in fact, all the time the **same** reflection by which the influence of the Spirit was first reflected in primordial matter.

There is nothing else, then, but one reflection, - he concludes from his experience, - **the reflection of the Reality of the Soul in all that is not the Soul !**

But the question naturally arises: what is **not** the Spirit?

What is not the Soul is the **reflection** itself, the **appearance of** reflection. So, in the end, it is the totality of appearances, that is, in fact, Nature.

What appears is not reality. That which is not reality is **not reality at all** . There remains, therefore, the only reality: the Reality of the Soul. The only reality: the ABSOLUTE itself.

And Nature, and all manifestations of Nature, are reflections in which the mere effect of the Absolute is reflected; the essence of which is therefore **the reflection of the Absolute**, and nothing else.

But since the reflection is always its original, **the whole of Nature is in fact an expression of the Absolute itself, without the Absolute itself having any real role in this expression.**

And since the original of a reflection, at least in its effect, is always present in its own reflection, since only from itself can its own reflection be formed, the only reality, the Soul, is always present in the whole of Nature, as in every detail of it. Moreover - as the reflection is not reality - **in every reflection only the SOUL itself is present !**

In the dazzling splendour of the blue sky, the Soul is as much the sole reality as in the birth of kittens. The Spirit is as much the reality in the earth-shaking spark of lightning as in the flash of a dragonfly's wings in the sun.

Everything is observed the Spirit. And what it observes is itself!

In the sixth level of initiation, in the deepening, the yogi experiences this **unique reality** of the Spirit.

Convinced that the Spirit everywhere present, and that in all that is, only the Spirit itself is present, the yogi realizes that **all that was known in the six initiations and in the deepening, is actually present in the earthly, in everyday life, and must be present in it at all times !**

He thus recognizes that the subtle objects of higher cognition are also inherent in the material world of wakefulness.

In the changes - in the movement - he recognises the momentary worlds of discriminating cognition that are just melting into each other. In the stars of the sky he recognizes alien worlds, alien Nature. In living beings he recognizes alien individuals. In their aspects, he gains insight into the instinctive world of alien individuals, into the individual worlds of living beings, which are alien even in comparison with each other. The external world no longer reveals to him only one Nature, but also an innumerable multitude of different Natures, presenting to him the Great Nature itself.

Every celestial body and every alien individual: each represents a different world, a different Nature; and these different worlds and Natures together constitute the Great Nature. The Great Nature is thus also contained in the external world of man.

But the yogi also realizes that there is really nothing in the Great Nature that is not represented in the outer world, in life in the outer world, within the framework of existence and life.

He then understands that the external world of wakefulness alone is sufficient: not only to know a single Nature, but also the whole of Nature!

The mineral, the stationary plant, the single-celled creature, the worm, the frog, the monkey and all higher animals could therefore recognize the Great Nature and the process of Nature's origin, of creation, in the external world as experienced by man or the yogi.

So why does not even the most open-minded man see reality until he has reached the sixth degree of initiation?

Because **non-knowledge** - mis-knowledge, mis-knowledge - makes the observer blind. **Non-knowledge always frames observation and therefore also cognition.**

Animals and humans only perceive and experience the outside world, but do not it. Its self - the frame - the **non-knowledge** prevents it from Nature itself in the external world projected in Nature, as the influence of the Soul, and as the sole presence of this influence in space, in nothingness.

The yogi, however, has a different view than the human being.

Just as the master watchmaker does not merely see gears turning side by side and metal parts of different shapes inside the watch - like an incompetent child - but he knows and understands perfectly the role, the exact connection and the meaning of the wheels and parts **in the** actual **system of** the watch movement.

The yogi who has attained the sixth initiation sees clearly the whole structure of the waking world and all its interrelationships - even with regard to alien and other kinds of Nature unobservable in waking life.

He understands that all Nature and all worlds **exist** - or at least are contained and represented - in some form in the individual's respective external worlds. But the individual can only ever experience and know so much of it as he is already able and capable of, by virtue of his development.

He understands that all initiations take place in the **same** Great Nature which is reflected in the outer world of wakefulness.

It is, in fact, absolutely irrelevant whether the consciousness observes the vision unfolding in the sixth degree of initiation or the state of ordinary wakefulness. For when cognition reaches the highest possible degree of depth, then the consciousness finds the outer world of wakefulness in space-perception just as much as it finds the outer world of mere space-perception in wakefulness. In both, it directly recognizes the influence of the Spirit as the **only reality** from which all appearances flow.

And if the effect of the Spirit - or the Spirit itself - is the only reality, then **there are in fact no appearances**. Everything that we experience and believe to be an appearance is therefore essentially **reality**. For in every appearance the Spirit itself is reality. Therefore, everything that is: must be reality. **Everything is reality ! Only not in the same way and not in the same place** as where and how we perceive and experience it in waking life, in the course of earthly life, in the bounded cognition.

In this way the yogi comes to the insight, the realization, that all appearances of Nature must be seen again as reality. Almost as he did at the very beginning of evolution.

So he realises that he was not really wrong when he believed and accepted the waking world, the material world, as the only possible reality.

All his progress since then has been in circles.

In fact, this development has led back to the same place where it started.

The yogi now reclaims the waking world as reality. He no longer it, no longer despises it.

Because **he understands** the origin, the structure and the nature of this world.

But in this sense, he also acknowledges the dream as reality. For he knows that the dream is in principle just as much a projection as the waking world.

By observing moments of discriminative cognition, he understands the cause and nature of dreaming.

By drawing a parallel between the state of dreaming and wakefulness, he finds that while both the activity of consciousness and the consciousness of consciousness itself are still on the planes of manifestation, the activity of consciousness is active in the field of material manifestations, and in the world of instinct, the worlds of the moment themselves are assembled into series, **become films**, precisely in the sense of **this effect**, and these films are already projected one after the other in the ray of the light of observation. The films thus produced can **only** project objects and events of the external world onto the projection screen of observation - into space,

- which objects and events correspond exactly to the aspect system that can be observed at the moment from the coarse material world. That is, the objects and events in such films naturally correspond to and adapt to the very system of aspects in which the activity of consciousness is presently located. This is what wakefulness, the state of wakefulness, consists in. Sleepiness, on the contrary, is the consequence of the circumstance that the activity of leaves the world of manifestations and retreats into the subconscious itself, into the world of instinct, - **the consciousness consciousness, on the other hand, does not** follow it there. In the case of the ordinary man, it does not follow because the consciousness of the ordinary man cannot rise into the realm of instinct; and the yogi sometimes drifts into a state of sleep because the habit acquired over millions of years prevents his consciousness from following of its own accord all the changes of its activity of consciousness, its soul-work. But the self-conscious activity in the world of instinct already has at its disposal an **infinite** multiplicity of worlds of moments! It goes without saying that all those worlds of the moment are also at its disposal which **cannot** yet - or already - be included in the perspectives of the manifest material world. Thus, for example, in dreams, the dead can come to life again; on the other hand, landscapes, objects and creatures can also appear which one has never encountered in the waking state. From the infinite totality of the worlds of the moment, the activity of consciousness can assemble sequences **at will**, i.e. it can also edit and assemble films whose events can freely transcend and exceed the narrow limits of the gross material world, the limits of waking life from which activity has already left behind. In the events of dreams, therefore, **everything is possible**. And the **films** that make up the dream are also projected, in the light of the vision, even during wakefulness!

So all the events, objects and worlds of dreams **are projections**, just as all the perceptions of waking life are projections. The only difference is that **dreams are not projected into the space of the external world, but only into the realm of consciousness**.

And the subtle realm of consciousness is subject to different natural laws than the physical-spatial, material world.

The space and the time that emerge and become perceptible between the objects of dreams and in the events of dreams are thus: **a different space** and a **different time** from what space and time can be in the gross material world. The objects and events themselves are of **a different nature**. But since the whole multiplicity of moment-worlds **is the same multiplicity** out of which objects and events of waking life are born, **dreams also contain almost in every respect the same things and elements as the whole world of waking life. The series of moment-worlds, on the other hand - that is to say, the sequences of the smallest phase-fractions of changes - are, on the contrary, different, much freer, and often diametrically opposed to the laws of the physical world.**

The series are always set together by the activity of consciousness.

And since the activity of the conscious mind - during sleep - resides **in the subconscious**, it has only to adapt to the factors that exist in the subconscious, or constitute the subconscious. These two factors are **instinct** and **character**: instinct contains **infinite** variations of momentary worlds; character **is finite**. The freedom of the activity of the unconscious is therefore **limited only by character** in the composition and formation of dreams. The events of dreams are therefore always regulated, guided and directed by the tensions of character. We can always recognise the role of the character in the plot of the dream. The drama of the dream - **the drama of the character**.

The projection of dreams is merely filtered through the prism of the character to reach the realm of consciousness, where it creates, on the edge of consciousness, the vivid and colourful, changing **exterior of the dream**.

The yogi - who is in control of his character - **can dream what and how he wants to dream**.

The average person, on the other hand, can only dream as his own subconscious allows and requires.

The conscious mind of the average person does not rise into subconsciousness even during sleep, but always remains on the lower planes of manifestation. Dreams, therefore, for the average person's consciousness-consciousness, can only be experienced and lived in consciousness. **As projections.**

In the mind, dreams are loose and largely meaningless. As they lack all the support that activity usually achieves during waking life.

However, despite all these differences, each of the external worlds of dreams is in principle still as much a projected external world as the waking world.

Either we must therefore consider both kinds of outside world as reality, or neither ! There is no difference in principle between waking and dreaming!.

Life is a dream. And dreaming is also life: perception and action.

However, the yogi explains all only to his disciple. Because the essence of things can only be explained by means of metaphors. He himself, on the other hand, sees clearly that both wakefulness and dreaming find their natural explanation in the wandering of the point of view.

It all depends on the point of view you have.

Everything is constituted and created by the point of view; ultimately from nothing but itself: the wandering of itself.

And the point of view is always the point of view of the observer. With the observer, one .

With the observer, who is none other than the Soul itself !.

In this realization the yogi realizes that the only reality - and therefore all appearances in Nature - is one and only: **himself**.

"I am everything!" and "I am everything!" is expressed in this realization. [25](#)

For if the observer in the self **is one and identical with** the Soul , then it is at the centre not only of one Nature, but of all Nature, and is the common origin, observer and centre not only of one individual, but of all individuals!

It is only for this reason that man can know the totality of Nature and of individuals at the highest level of deepening. For in the being of Great Nature, as the totality of individuals, he is always the centre, the observer, the knower.

The yogi knows well that every living thing, object and celestial body of the external world: each expresses and represents a separate and distinct world. Yet all these worlds are truly **one**, because the Reality of the Soul within and reflected in them **is one**.

The outer world created in the meditation and the different outer worlds of human life and alien individuals are actually contemplated **simultaneously by** the yogi in the sixth degree of initiation. He contemplates all individuals and all Nature at the same time. But he also contemplates the states of absorption, sleep and wakefulness simultaneously. **In the single, all-bridging cognition of** the sixth initiation, the cognition that unfolds in the most perfect realization of the state of **samadhi**, after the discriminative cognition, in the full immersion.

While discriminative cognition is characterised by **differentiation** taken to infinity, it is the overarching **integration of** fragmentation and differences that creates bridging cognition.

The realization of the essence of bridging cognition actually begins when the infinitely many worlds of moments and the infinitely many Nature are united in **one** Great Nature.

And when the various Natures and the Great Nature are replaced by mere **space** in the yogi's view, the essence of bridging cognition is fully included in this view.

All that remains is for the bridging insight to unfold. This unfolding will take place when Nature is re-created in space, and in the process of creation - in the Universe and all its details - **the observer comes to know himself** as the only reality, one in all created things.

Whereas in the space-view the impersonal self of the yogi has become infinitely small or disappeared, in the unfolding of bridging cognition it becomes **infinitely large, infinitely vast**.

It realises its **complete identity** with the **whole of** Nature and with all independent observers within it.

For there can be **only one** observer in all creation: the Soul itself. Even if, in the course of the wanderings of the point of view, it believed that it could observe the whole range of its wanderings from here and from there, as from a single centre. How many such centres the Soul believed to be real: how many different individuals it must have believed itself to be. And since an infinite number of such centres are possible in space, an infinite number of individuals must also have arisen, must have been formed in creation. In the end, however, since the centres can only be apparent in space: the separateness and diversity of individuals can only be apparent. Just the whole of creation itself is only apparent, and the only reality in it: the observer himself.

In his Transcendental Cognition, the yogi realizes this because he experiences it directly.

And since each individual **is** already **itself**, its consciousness embraces, includes, is **one** with, the consciousness of all the living beings of the external world. He is directly aware of their personal and individual points of view, influences their actions, their observations and all their experiences, and also influences their interrelationships and their personal attitudes towards Nature.

It is in this fact that the yogi becomes aware that his own individual development is in fact the development of the All, the totality of individuals.

Every right or wrong action builds the destiny of the Universe. For every mistake, the All must suffer. He Himself is responsible for every wrong and every suffering that is found anywhere in existence, in the course of existence.

But if his attention is turned inward, and he strives with all his strength to attain the ultimate goal of yoga alone, then, having attained liberation, **he will not only**

but also redeems the whole Universe from non-knowledge and suffering !

The redeemed yogi becomes the saviour of the Universe.

And if he only redeems the All from all suffering, he only redeems himself.

So it has nothing to do with selfishness or altruism when you decide that you are really going to achieve liberation, separation.

It is not self-interest, but love that spurs him this decision. Love,
which is also: himself.

At the sixth initiation, he realises this too.

Because he directly experiences the triune unity of love, faith and creative power in the action of the Spirit. In the effect that comes from the only reality - the Spirit - that is, from the observer himself.

In his immersion - the sixth degree of initiation - he can directly observe and the role of the Spirit's influence in the primordial matter.

He sees the Spirit as primarily **a creative force**, which can create anything and everything from its primordial substance, its samskara nature. But he sees a relationship between the Spirit and Nature, which is created by the creative power, but which is in fact a relationship of **faith**. Faith, in fact, is the same as 'not-knowing'. This belief consists in the false knowledge that Nature is a reality which could exist alone, in itself alone, without the being of the Soul. This belief makes it possible for the creative power to really create the appearance of Nature as independent, outside the Soul. And it is also this faith that makes the appearance - and the multiplicity of appearances - accepted by consciousness as reality. But the yogi also well sees **love** in the action of the Spirit as a sacrifice in the fact of creation, as a sacrifice of outward turning, of multiplication, of individuation and nature-division, which is evident in the perfect devotion to created things. It is this self-dedication of the Spirit that actually creates and sustains things, and that gives things purpose and meaning. But it is also this sacrifice, this devotion, that contains and unfolds development in itself: the striving of created things to perfection. A striving which, if it turns inwards, takes as its ultimate goal the approach to the Absolute, the return to the Absolute, that is to say, **separation from Nature !**

The yogi understands creation in the sense that in all that the Spirit creates, the Spirit is in fact expressing **itself: it creates itself**.

And if he observes the sacrifice itself in contemplation, he sees clearly that **it is love** which makes creation possible, in the form and in the fact of that sacrifice in which the Spirit, as it were, sacrifices himself for the sake of created things, for their existence and existence, manifesting himself in the very nature of creation.

He also sees clearly that it is actually **faith** that makes this sacrifice possible. And that the sacrifice itself is actually carried out by **the creative power**.

It becomes clear to the yogi that love, faith and creative power - together and separately - are the manifestations of the Spirit.

He understands, then, that the yogi - who recognizes himself in the Reality of the Soul and thus becomes one with it - **can** indeed **do everything** in the sixth degree of initiation. He can manifest himself in anything - in any form. He can shape his personality and his outer world as he pleases. He can create and change everything around him. He can make pre-existent samskaras present in his instinctive world. In this way, it is also free to control the preexistent aspects of the root of Nature.

He understands that there are no limits to the yogi's intentions, no obstacles to his intentions. He understands that **everything is free for** the yogi, and therefore **everything is free**.

Not everything is practical, useful .

For not all its aspirations are conducive to its further, final development, but, on the contrary, certain of its intentions may entangle it more and more in the threads of creation - of bondage.

It is here, at this point, that the yogi understands the concept of **impersonal responsibility** and its immense importance.

As a human being, he still lives in the material outside world, since his own humanity also constitutes an outside world for him.

But there are no chasms, no secrets, no gaps in the outside world. Everything is there, with every extreme the opposite extreme exists - and manifests itself if it so wills.

And He Himself no longer seeks to multiply created things, to increase and multiply the opposites in Nature. On the contrary, He regards the final, practical and human end of the already existing creation as His ultimate aim.

He has no personal desires. He tries to make sure that he no longer has any desires at all. Knowing that it is always the desires that trigger the opposites out of indifference, out of the equilibrium calm of primordial matter.

And since he no longer experiences any deficiencies in the outside world, - , so to speak, prompts him to act.

It recognises the fact and principle of **multiplication** even in the natural reproduction of living things. The multiplication that is forever seeking to expand the created world. But because its own ultimate aim is not the enlargement of creation, but the dissolution of creation, it no longer has any personal desires or intentions in the field of reproduction.

He sees the differentiation of the sexes in the outside world. He understands that all divisions, all polar separations and unions, all divisions into opposites, and all struggles and loves, represent and express in Nature the apparent duality of Soul and Nature, the height and the depth, or the separation of these two opposites, and at the same time the goal of their ultimate union. It recognizes that the sexes are separated only in the material world - in the sphere of the narrowest cognition. In the world of instinct, **both sexes** can already , and from eternity each other. In the chakra of the soul, **there are no sexes**. For there are no opposites.

"I am everyone!" and Everyone me!" eliminates all sexuality from the perspective anyway. The yogi who has attained the sixth initiation **is truly** a non-being.

No an earthly man, but MAN himself.

Thoughts and ideas concocted in the human form can never lead to this height.

The yogi sees well that the path of yoga was not invented by men, but that it has been there from time immemorial - in fact, it was there before Nature itself.

Everything came from this journey.

And this is the path for man: the path of turning inwards. It is the way to go deeper!

The yogi knows that Nature has to be rebalanced, perfectly balanced, so that all creation can return to its primordial state, to space. All his intentions and efforts can therefore only be directed towards the attainment of this ultimate state of equilibrium as soon as possible, as smoothly and with as few disturbances as possible.

He knows that the external world can only cease to exist if he himself, as it were, "leaves it behind", that is, if he no longer identifies himself with any manifestation of nature. For even if he wanted to stop the ebb and flow of opposites, this stopping would only be an intervention in the existing order of Nature, an arbitrary act that would create new tensions, would trigger off further fates. In no way would Nature cease to exist, but at most **another** external world would be created in place of the previous one. The only expedient way, therefore, to dissolve creation is to let the waves of fate already in progress run free at all times, so that they may, in the absence of any further impulse, finally calm down in themselves, by themselves. Only in this way can these waves reach a state of perfect equilibrium, a state in which all creation, all Nature, is dissolved again, in the void of the non-manifest, in nothingness.

So the yogi does not interfere in the fate, events, happenings of the outside world, the yogi **does not act** arbitrarily . As a human being - he just accepts **what is** without wishing for something else to replace what is.

For him, turning inwards is the only arena in which he still wants to make further progress.

The immersion .

So again and again he realises his state of **samadhi**. Again and again he is immersed in the perfect-cognition view, and through that and discriminative cognition, he reaches the all-absent, barren space view. He becomes more and more familiar with the path that leads there, and he can follow it more and more easily. Nature herself adapts to his endeavour and facilitates his efforts. In the samskaras of Nature all the dispositions necessary for the realisation of the contemplation become active. And the more of these dispositions come to the fore, the more the others, the dispositions that constitute the world of being, are pushed into the background.

And in space, the yogi experiences again and again the beginning of creation, the emergence of the first belief in the light of consciousness and the multiplication. The emergence of creation and Nature. To the point where he is again confronted with all the manifestations of the five faculties of feeling and the five faculties of action, earth, water, fire, air and space: the gross material world.

Then he wakes up. He realizes his humanity.

For his vision has returned to the earthly world. He sees again the manifestations of Nature. He becomes aware again that he has a body, a body with needs, a body that wants to eat and drink, a body that breathes, senses, speaks and changes its position.

A man who is alive again. In a world of a thousand colours and scents, pulsating with desire and ever-changing, material and corporeal.

He is familiar with this kind of awakening, after the perfect silence of contemplation. He is surrounded again by sounds, by the hubbub of innumerable elements, by the din of life.

He looks around the earthly world as a stranger. He would like to return immediately to contemplation. After his awakening, he is at first always disturbed and annoyed by the outside world, with its restlessness. He must always readjust himself, adapting to space and time.

It has made the journey inwards many times, from the material world to the perfect space-view and back to the material world.

He has dissolved Nature many times, and each time He has created it anew. He

has always awakened.

And it is this very fact that will one day draw your attention to the awakening itself.

Does one ever leave a state of contemplation? Is not contemplation the natural state in which every man and every living creature, for ever and without interruption, dwells throughout the whole eternity of existence ?

Is there an awakening ?

For it is in the contemplation that consciousness creates the Universe, Nature, the external world! It is also in this contemplation that non-knowledge, the belief, by virtue of which man identifies himself with a certain self belonging to the external world, comes into play. It is in contemplation that the faculties unfold, and it is in contemplation that all the elements of the gross material world become discernible!

If one believes that one is really living in this unfolding world, one forgets the reality, that one is still in a state of contemplation.

In such a case, even though the world in which he is absorbed has come into being in a state of immersion, and belongs to immersion in the same way as space itself, the observer is led to believe that existence in the material world **is an independent existence**, very far removed from immersion. For it is not even similar to it. It is a narrow view of existence. The observer who is in it must realise that he has to adapt himself to the conditions of existence in all its aspects.

So what does it mean to wake up? Awakening after contemplation?

Nothing but oblivion of reality, oblivion to the unfolding world!

In fact, the state of immersion does not disappear. It is never interrupted: it is only man himself - the observer - who forgets that the world in which he lives he himself has created and maintains - precisely in a state of contemplation.

What is the difference between the process of creation, which the yogi can consciously realize in contemplation, and the other kind of creation of the world-verse, when the Spirit's action created the world for man and all other living beings at the beginning of the beginning of existence?

A yogi who has reached the sixth degree of initiation can see that there is no difference.

Existence itself - and each rebirth - is only that the observer forgets the state of consciousness in which he himself has created his world, and which state of consciousness he actually remains in even while he is living in this created world. But even his state of consciousness **before** creation could not have been other than a contemplation of pure space, that is to say, a complete contemplation of space: a state of the most perfect immersion!

All living beings, and man himself, therefore **live and dwell in a state of the most perfect contemplation**, whether he awake, asleep or unconscious, just as he is in the stage of existence which bridges two successive lives, in death, waiting for the next rebirth.

Wakefulness: the projection into space of the instinctual world created **in a state of contemplation**, or the self-conscious abiding in this projection. Drowsiness: projection of **other** parts of the instinctual world created in a state of contemplation, or self-conscious absorption in this projection. Unconsciousness: the state of being
created instinctual world tartózkodó
consciousness

of ignorance; the ignorance that arises when consciousness is placed in circumstances so unusual and alien to it that it does not know where it is and is therefore incapable of coherent cognition. The state of death: **the retreat of** consciousness into a state of contemplation, where it is at the level of the self-state of being. And rebirth: **the re-creation of the external world** from the contents of the instinctual world created in the state of immersion.

In each case, the fundamental state: **a state of contemplation which the consciousness never really leaves.**

What could prove otherwise?

If a man sits in the auditorium of a theatre, and is so absorbed in the action that he sees and hears nothing but what is happening on the stage, and even watches with his soul restrained, without moving, does this state mean that his consciousness **is locked in** the vision of the drama, and that he really **has no** freedom of movement in the auditorium? .

Likewise, should the complete forgetting of the state of immersion mean that this state itself no longer exists? That the observer is locked into the material world and that he has lost his original freedom?

In this field, as in all, the yogi realises reality. He does not doubt that contemplation is the only primordial and true state of consciousness that never changes. And that all other states of consciousness are illusions: total oblivion of reality.

So the path of yoga is nothing but the elimination, the dissolution of forgetfulness!

And man has only to realize that he is living in a state of perfect contemplation even when he regards it as totally alien, incomprehensible and inaccessible to him.

The way is open for the disciple. But not only for the disciple, but also for man, animal, plant and mineral. all of Nature, in one way or another.

Just eliminate the forgetfulness, the false belief, the not-knowing, and you have total immersion, the contemplation of space, of non-being, of silence.

The state prior to all creation, all re-creation.

Why, then, does not everyone strive to all obstacles that prevent the recognition of this state? Why does not everyone follow the straight path of yoga?

Because eliminating forgetfulness is really hard!

The fact of forgetting is precisely that we are not aware of what we have forgotten. And if we do not know it, we do not feel its absence. If we don't know what

is what we have forgotten, then there is no point in recalling it. How can we follow a path of which we have no knowledge because we have completely forgotten it?

How can we even recognize the simple fact that even in earthly life the essence of **all initiations** is reflected for us?. And yet, in events, turns and inner experiences, we often receive and suffer **a copy of the** teachings and shocks that each initiation offers us on its own level!

How many times do we experience, even in our daily lives, the tragedy of the world's order slipping out from under us! How often we have to step through the ruins! And how often the importance of things around us changes, the face of life changes!. Who thinks at such times that they are actually experiencing the shocks of initiation?. Life alone is not enough to shake us up, to remind us of what we have forgotten.

The more deeply the individual consciousness is entangled in threads of the material world, the less it knows. The less it understands. And the less he can see the direction of the path that leads to the realization of reality.

The animal or the plant cannot have the slightest idea of reality, nor even that there is any reality beyond the experiences it is experiencing. The evolution of Nature is slow. Even the average man cannot realize that he has forgotten the essence of existence, of himself. He cannot even know that he has forgotten anything at all.

So all the teachings of yoga are there to remind you of what you have forgotten once and for all.

That's all the yoga teacher wants to achieve.

And the yogi turns inwards again and again, more and more often and more deeply into the eternal state of contemplation, so that he no longer forgets reality.

You become more and more aware of the state of immersion.

And in the process, he comes to even more insights as a thinking man.

By looking at the fact of creation from the point of view of the **physical structure of the** world, he understands that at the beginning of creation, as soon as some beliefs come together, there must necessarily be an order among them. For what we may call "order" is precisely that which **is common to the** existing beliefs and **common to the** existing beliefs.

. If there is such a thing, then we can see the basis for order. The order itself.

The more beliefs we compare with each other, the more clearly we realise that beliefs are complex. The very fact that each belief has details that occur in other beliefs proves that beliefs can be broken down **into belief units**. It is natural that the more different beliefs are grouped together, side by side, the **smaller** the number of units

we see the basis of the order they contain. We can distinguish smaller units of belief.

But there are no infinities in manifest Nature. Just as there is no "infinitely large" in the material world, there is no "infinitely small". Everything that reaches the infinite lies within the limit of manifestation, that is, it is mega-unmanifest.

Everything in the material world is finite.

In the material world, therefore, every manifestation has its **smallest unit**.

So, for example, a melon is a unit of in a cartload of melons. The unit of a hen's egg in a hatch is a hen's egg. And the unit of a shower is a raindrop.

These units are also complex. In the melon there are seeds, flesh, rind, juice content. In an egg, there are germ, yolk, egg white, etc. In a raindrop, there is hydrogen and oxygen. Still units. Because if they were further divided, they would lose their essence.

The smallest unit of matter in Nature - the smallest unit of all matter - is **the atom**.

It is an invisibly small entity, and only the connections in the material world show that it exists, that it must exist.

However, physics and chemistry, despite their invisibility, prove that all matter is, in essence, made up of atoms.

Even atoms can be further divided into protons, neutrons, electrons. Their constituents, taken separately, are no longer material. But when the separated constituents of atoms are combined, they form atoms again, matter again.

Because the atom, as a whole, contains the same principles as the created world.

The yogi does not deny the discoveries of physics. He does not argue with any empirical approach. For he believes that all ways of knowing are good because they lead man forward in his progress.

But it denies that Nature was gradually built up from atoms denies that atoms are Nature's tiny building bricks, which existed before the world of matter they are made of.

At creation, matter was not created from atoms, but **atoms were created together with matter at the same time !**

It's like dreaming of a carload of melons. In our dream, we did not first have the individual melons that made up the wagon

but the whole cluster of melons was created **at the same time as** the melon units that made it up. However, the melon mass, which is already manifested in our dream, can still be broken down and dissected into its constituent units, the individual melons, which can be removed from the cart - in our dream - one by one.

Likewise, in Nature, matter was not made up of atoms in the process of creation, but atoms were created together, **simultaneously** with manifest matter. But matter that has already manifested can be broken down into its smallest constituent units: atoms!

Another approximate analogy can be in the process of how, for example, a peach - or any other fruit - grows on a tree. For the peach is not made up of fruit fibres, flesh, outer skin, stone-peel, stone-pear, seed-almond, sap, etc., **but all these grow together with the peach; the peach, however, when ripe, can be dissected into these constituents, and they can be separated from each other, just as in all ripe peaches !**

For, at the beginning of the beginning of creation, the Spirit, like man in his immersion, **does not create atoms, but clay !** And atoms are incidentally but **necessarily** created in matter at the time of creation. As matter **must have some structure in** order to be sensible matter. But this structure of matter can only be such as **arises** from the phases of the soul, from the multiplication of symbols - **voluntarily !**

Physicists believe that the structure of atoms is similar to that of solar systems and star systems. Inside the atom, like around a sun - the atomic nucleus - there are different planets - electrons - orbiting; between them there is only space, emptiness, and distances that are almost immeasurably greater in comparison with the distances between the celestial bodies of the heavens, which are far apart.

For the yogi, this is obvious. For just as the disciple had already recognized the world of symbols in the world of stars, so he could have predicted for the physicists that atoms could not contain anything but the world, order and system of **symbols!**

Everything in Nature is multiplication.

The atom itself contains only the same things as the whole created world: mass, speed and light; that is, **matter, force and intelligence.**

And if we further divide the atom, it is no the smallest unit of matter, but we find in it, one by one, the smallest unit of **energy**, as well as **electricity, light radiation**, etc.

Every manifestation has a "smallest unit", which, as we can see, are not only next to each other, but **also within** each other.

This is how physics reaches the area where it is already possible to derive **the individual** tries to separate the symbols.

In every symbol, the basic symbol of Nature's being is recognizable, and in its being: the **other** symbols of Nature. The resolution - in this sense - can go on and on. But a symbol can never be broken down **into fragments** ! Because the symbol is the smallest unit of Nature. The basic unit which is one with the whole of Nature!

Physics is as much a part of a single symbol as Nature itself.

Physicists must therefore sooner or later find the smallest units of **force** , **spatial extension** and **time** , etc. within the structure of the atom. As in the manifested Nature nothing is a continuous manifold, nothing is a continuous quantity, but everything is **an integral multiple of** the smallest units.

So the smallest unit of manifest time is not the infinitely short **moment** as we have been talking about it. For that which is **infinitely** small - that which reaches the concept of "infinity" - can never be manifest, it can only exist **within** the circle of the unmanifested Nature. We can speak of moments, then, just as we can speak of the worlds of moments: only in relation to the nature of the instinctual world. But the smallest unit of experiential time: some small **duration** .

For it must be the same as the multitude of which it is the smallest representative.

And atoms, and the constituent parts of atoms, are not actually material units of the existing world! They only in our perceptions, just as the whole external world itself exists for us only in our perceptions.

Having come to this realization, we must admit that the physics of the world is actually the physics of **our perceptions** - and not of Nature!

This is where physics comes into yoga's insights. And the

yogi sees even deeper.

It recognises that not only **the nature of** time but even **the passage of** time is relative. Recognises that the passage of time in Nature is not uniform, but **accelerating**.

This acceleration is a natural consequence of the eternal wanderings of the point of view: **its movement** and **progress** . Because the longer the journey the point of view has made, the more roadblocks and lines of reference it has networked, through and through, the void. The further it went, the denser the web of aspect became around it. The more possibilities for change there were. In other words, more and more changes were created by the slightest shift in perspective. And so, as the perspective wandered, the changes followed one another **more and more frequently**.

And time is - **precisely - a function of change**.

So the more the changes multiply, the more the units of time follow each other. The faster time passes.

And since the perspective does not stop in the course of existence, but always moves forward, always leaves a longer path behind, time **moves faster** and faster. The units of time themselves become shorter. In order to be able to cope with the same number of changes as before, in a constant accumulation of changes.

You cannot measure this difference because time can only be related to change. And the relationship between units of time and changes always remains the same. If the rate of all changes becomes uniformly faster, time will accelerate with them. Our measurements therefore always show the same ratio.

Alone for the **clarity of vision** - **for for vision for infinity of**
to the of time.

But everything in the material world is finite. So there is no infinitely high speed in the material world. Therefore, we could only experimentally ascertain the actual acceleration of time only if we could compare the time-lapse **with the highest possible speed** in the material world.

Yet we all know from experience that time is constantly speeding up.

As children, a year was a much longer time than a year of adulthood. The older we get, the shorter the months, days, hours and minutes become. In old age, a decade passes faster than a summer in our childhood. The calendar speeds up, the clocks tick faster and faster, all over the world. As if they cannot hurry on fast enough towards death, towards timelessness.

And since there is an acceleration throughout whole of existence, in life, even in each rebirth, we find again and again **the passing days of** childhood compared to the days of old age.

Even within a year, there is the possibility of comparison. **January** is always **longer** than the following December. In fact, even the Monday is always longer than the following Saturday or Sunday!

Even the hours of dawn are longer than the hours of
dusk. Provided we are indifferent in our outlook.

Because if our desires sometimes interfere with our perception of the passage of time, our impression of the acceleration of time is already disturbed. The perceived passage of time will - by its very nature - always behave **in a way that is contrary to** our desires. The more we want to speed it up, the more it is delayed. And if we want to slow it down, it speeds up. 26

Yet the acceleration of time - despite these apparent differences - is continuous. As long as the point of view **is moving**, every minute in life, every equal period of time, is shorter than the first.

And it is only in the realization of a state of total immersion that the acceleration of time and existence ceases. As with the cessation of perspective, change ceases.

This is when the yogi can look even deeper into the secrets of Nature, into her witch's kitchen.

It sees almost deeper than where all Nature comes from.

You therefore realise another, seemingly strange possibility. That not only a kind of Nature can be created from primordial matter, from space. That it is not only the one kind of Nature that can emerge from space, in which Nature he himself - as man - lives.

There are not only five possible phases of the Spirit's breathing, the initial wandering of the point of view, **but more** ! Not only can out-breathing, in-breathing, in-breathing, in-breathing, and in-breathing be the basis of Nature, but other phases of breathing can also contribute to creation. And since multiplication always proceeds according to the fundamental phases and always maintains the basic number of phases, **other kinds of Nature**, in which the basic number of phases is 7, 11, 13 or more, contain not only five faculties of feeling, five faculties of acting, five kinds of impression-units, and not only five elements, but seven, eleven, thirteen, or more, according to the basic number of phases.

But as a man the yogi **cannot speak of** the sensory faculties which arise in these other kinds of Nature, in addition to hearing, touch, sight, taste and smell, because to man these additional sensory faculties are so unusual, so alien, that they cannot even be imagined; man cannot even give them a mere name. Not even the farthest human imagination can conceive of a Nature in which, in addition to sounds, tactile sensations, colours, tastes and smells, there are **other** sensations! All the less so, because, just as in Nature with the base number five - in the world of man - the number of the realities, the **tattvae**, of Nature is **twenty-five** , so in these other kinds of Nature the number of **tattvae**, according to the square of the base number, is **49, 121, 169, or even more** !

It goes without saying that the base number of a Nature can only ever be a root number. /Pld. 3, 5, 7, 11, 13, 17, 19, etc./ Because the non-number-based Natures are in fact contained in each other. Thus, for example, a nature based on **nine** includes a nature based on **three**, and a nature based on **fifteen** includes a nature based on **three** and a nature based on **five**. And so on.

That is all a yogi can tell his student about the other kind of Nature.

But he himself can experience some of them directly if he creates them in his contemplation.

And by learning about these other worlds, you will also come to another essential, fundamental realisation.

He realises that his contemplation is still concerned with Nature, even when he is only contemplating the void !

He must therefore renounce even this most destructive approach, and even change his contemplation, so that he can think of himself, without any duality. The Self, the Soul, - the only reality. In such a way that in this realization the Soul becomes the only unity, beside which Nature is no longer present !

He knows that **there is no path to this realization ...** Because the arrow-straight path of yoga ends at the space-mind and turns back from there.

Yet you want to reach it.

In this endeavour, he reaches the threshold of the **seventh initiation**.

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Even the "chain of causality" taught by the Buddha, the **paticcha-samuppada**, becomes clear to the yogi once he has reached the threshold of the seventh initiation. He clearly understands the twelve theorems with which the Buddha explained **the origin of creation** to mankind.

But even for the disciple, only a few comments need to be added to these propositions to make their meaning clear to him.

The twelve items :

- 1. It is through non-knowledge that the samskaras arise.**
- 2. Through the samskaras, the instinctual view arises .** I.e.: the view of the wandering perspective in the yet-to-be-manifested world.
- 3. It is through the instinctive view that name and form arise .** That is, it is through this view that all concepts /names/ and all forms arise.
- 4. From the name and the form, the six areas arise ...** That is: the subtle area of the five faculties of feeling and acting, the areas which contain only the mere fact of these faculties, without objects; and the sixth area is also formed: the subtle area of the faculty of thinking; the faculty of thinking which bridges, summarizes, connects the five areas of faculties.
- 5. It is through the six areas that contact is made .** That is, the contact of the faculties with the world of the samskaras.
- 6. Contact gives rise to perception .**
- 7. It is through perception that the thirst for being arises.** The desire. The desire to be.

8. The thirst for being gives rise to grasping, i.e. the grasping of the symbols seen, the non-release of them: the self-conscious **identification of the** individual's being with certain symbols. This is the initial development of the actual self-division, of the subtle self-consciousness.

9. It is through grasping that existence arises.

10. From existence comes birth . Life.

11. From birth comes ageing and death.

12. This is how a whole series of pain is created: lamentation, suffering, sadness and despair.

A sojourn on earth, which in all aspects means only suffering. The

Twelve Theorems truly encompass the whole process of creation.

Seven Initiations - The seventh initiation

Study the world of your own creation, the yogi teaches, because if you understand why it is the way it is, you will understand the essence of yourself, the essence that is reflected in the created world.

For the yogi, this is a self-evident teaching.

For self-knowledge can only be complete if it applies **equally** to the trunk and root of the self, as well as to all the shoots that arise from the root and trunk.

Just as the external world - existence, life - cannot be understood without a proper knowledge of the depths and background of the self, so man cannot know himself without a knowledge of the essence, the origin and creation of the external world.

The knowledge of the external world and the internal perspective are closely linked. Psychology and science are thus closely linked.

Especially in the sixth degree of initiation, when the yogi is directly aware of **himself in** the external world and all its manifestations.

The yogi looks at himself in everything, wherever he turns.

It is, after all, in connection with this realisation that he is reminded of the fact that if **his own individuality, and all Nature around him**, were to cease to , **then his own individuality would necessarily cease to exist !**

Without vision, nothing could exist!

There would be no experiences, no observations; therefore, for the individual, there would be no external or internal world. Without observation, the individual would be deprived of even self-awareness. There would be no self. But even Nature could not exist, in its very being, if its constituents, phenomena, objects and living beings were not given any role in any contemplation.

What would remain, then, the yogi asks himself, if the view really were to disappear?

Tendencies, beliefs could not arise without it. Symbol-aspects, relationships could not arise in space. Matter, force and intelligence would not be formed and would not find manifestation. Nor could it exist.

The end of this approach would necessarily mean the end of the world.

But even space itself would not retain its being, even the concept of space would cease to have meaning, if consciousness no longer contemplated the sheer emptiness around it.

So what would survive?

. Alone. And nothing else.

Without being in possession of self-awareness. Without being subject to it. For even the self-consciousness itself could not become aware of itself as a subject if it did not observe itself. If, therefore, all observation ceases, then this fact necessarily eliminates even the subject of self-consciousness, eliminates it, just as it eliminates everything else around self-consciousness.

The yogi sees well that with the cessation of contemplation - consciousness itself would remain alone as the only reality!.

This is a profound reflection.

Because the only reality cannot be other, - only ABSOLUTUM !

And the ultimate goal of yoga is precisely to achieve the survival of the ABSOLUTE in itself, in itself alone !

In this way it becomes clear to the yogi that consciousness - **the unconsciousness without contemplation** - is in fact **the Absolute Reality itself**.

And this is how the yogi sees the **human reach of** the ultimate goal of yoga.

It sees in the perfect elimination of vision the means to achieve separation : the separation of ABSOLUTE from Nature.

In this way, he sees the realization of a state of affairs in which the ABSOLUTE truly alone, devoid of all perspective and therefore of all relativity.

The yogi knows that this is not a state. For the concept of a state always presupposes **a subject**, which is **in** the state in which it is, in which it is. And separation has no subject and cannot have any subject.

Separation: the mere persistence of consciousness **in itself**.

The ultimate aim, which is the end of the existence of all creation and of all suffering. **once it has permanently ceased to exist** is clear.

That is the only goal towards which all paths for the yogi lead.

And which goal, obviously, is infinitely easier to achieve. We only need to eliminate the attitude, to eliminate it in consciousness.

So this is what all our efforts must be directed towards. This is the goal that immersion itself must serve.

All this is very clear the yogi.

But the yogi also clearly sees that the practice of that kind of contemplation, which is an inward turn, in any case still only a contemplation of the root of the **contemplation**, however perfect it may be in its kind, is separated by an immense gulf from the "other kind of contemplation", which **is completely devoid of the contemplation itself, of the essence of the contemplation !**

There is a huge difference.

The two types of immersion are not even similar. Nor can they be paralleled. For the "other" kind of immersion must be completely devoid of any cognition! The observer has to separate himself from the contemplation, from the observation, but he has to separate himself even from the only samskara with which he is united in the state of **samadhi**.

It is as if the observer, already seated in the centre of a balloon hovering above the city, **had to leave the balloon**, and on condition that he did **not remain on the ground, in the air or in the space above the layers of air! But not even for a single moment !**

So where to go?

From a human perspective, this is an impossible task. For the observer, already in the balloon, would have to disappear completely, to be annihilated, in order to fulfil these conditions. To get out of the balloon, however, it would have to remain what it was, if it were not destroyed.

A similar case is made for the elimination of the approach. The observer, when the observation ceases, must itself cease to exist perfectly, because it cannot continue to be an observer. Yet it must remain in itself, in its very being, in order to abstain from contemplation without contemplation!

The yogi sees clearly that there is indeed an immense gulf between the two kinds of immersion. The gulf of **insolubility** as perceived from Nature's point of view.

There is no way to bridge this gap. There is no road across it.

The consciousness, therefore, the consciousness that has so far been able to advance steadily towards the goal, **must** either **leap** over this endless abyss to reach other side of the abyss, or remain on the inner bank.

He has to jump and leap over the insurmountable. To get to the point where the whole problem of the solution is no longer a problem at all. To the point where there is no more ground for any condition, question, obstacle or problem, or even any solution. Where everything is **other** than in existence. Where there are no more limits. Because **there is no being, - but there is no more non-being either.**

Because the approach can indeed be eliminated. It's just that the static state towards which this leap leads is unimaginable.

The nature of the Absolute cannot be grasped. It cannot even be illuminated by metaphors. It remains in any case inconceivable to man.

But if there have already been people, yogis, who have been able to achieve the ultimate goal of yoga, then that goal should not be out of reach for other yogis.

We should at least try to approach it.

In a way, this experiment is like trying to learn to move your ears. Until he succeeds in moving it, he sees himself as having undertaken an impossible task. But once you have achieved what you want, nothing is more natural than to move it as you please.

The yogi sees the situation clearly.

There is no way out of Nature !

But the leap also takes you over the precipice !.

The yogi realizes clearly the truth that until he has made that leap successfully, he cannot separate himself from the world, from Nature. Until then he must return again and again to the world of being. Until then he remains in the circle of contemplation.

And the approach, in vain, simplifies it to space, and leads again and again to the creation of Nature, to the formation of Nature. As it always has.

The only way to end the survival in the world of existence is therefore for the consciousness to make a daring leap.

You must therefore be prepared for this first and last .

He must be prepared to leave existence and non-existence, all the realms of existence and non-existence, in the hope of reaching the other shore, the **other side of the abyss**, the invisible, unknowable **other side of the abyss**, the realness of which he has no idea of.

You really have to **jump!** Leaving behind the safe ground, all the security of knowledge, of knowing. Everything you have ever known, you must leave behind to reach the Unknown.

And if **he kicks** himself **away** from everything that is grounding him, then he does indeed take a **leap**.

Jump into uncertainty.

But as bold as his determination is, the yogi is convinced that he must reach the other shore.

It is imperative to reach the shore of **salvation**. For this was the ultimate goal of all his endeavours from the very beginning.

But he knows well that **it is not selfishness** that drives him to seek final redemption from the cycle of existence and rebirth, from suffering.

It is neither selfish nor altruistic.

He sees clearly that altruism is as misguided as selfishness. Selfishness sees everything that is as something that can be taken, it seeks to enrich the individual and at the same time to protect the individual against all loss and all harm. Selflessness is the opposite of selfishness. But in fact altruism is itself only selfishness, and it is **an extension of** selfishness to some or many of Nature's manifestations: the conception of man as seeking to enrich and protect **another** individual, or, to a higher degree, a group or set of individuals. For the yogi, however, who recognises **the self** in each individual, selfishness and selflessness are naturally one and the same.

The yogi stands in the **neutral middle** between selfishness and selflessness. The current
on the solid ground of **indifference**.

It does not wish anything for itself. Nor for anyone else.

He no more desires the exalted life, the fullness of life, than **he is driven by his desires for salvation**.

He is not overwhelmed with joy and pride even at the thought of redeeming the world - the sum of individuals alone.

He has no desires.

It simply strives towards the goal. Towards the goal that you believe is right for you to achieve.

He is merely pursuing the same goal-striving that he has pursued from the very beginning of his yoga path.

Indeed, from his first step on the path of yoga, he sought to make active and dominant in his instinctive world, to an ever-increasing extent, those tendencies which naturally supersede the sensual life, human thought and all manifestations of the personal self.

Without these tendencies, it would not have been able to practice the inward turn. For every decision and every action in life can only be motivated by some inclination. So he had to use the tendencies, the samskaras, for his purposes.

It the predominance of the right inclinations, the right samskaras, that then enabled him to silence the senses, to turn deeper and deeper inward, to detach himself from the outside world and to know the instinctual world directly. From the very beginning, the increasing predominance of certain appropriate samskaras led to successive initiations, to the attainment of certain stages of initiation, and also to their full experience. Gradually, all other samskaras were eclipsed by these samskaras, - by which he attained **the state of realisation of the state of immersion** . It was through their dominance that the unfolding of perfect-cognition, and then of discriminative-cognition, finally the simplification of the totality of Nature to mere primordial became possible in the cognition of immersion.

It was Samskaras that allowed him to see **space** directly. Samskaras also gave him access to the highest insights.

But it is also the Samskaras that have led each time to re-creation of Nature and the manifested outside world from space - from the root of Nature !

They were at his service - but they wouldn't let him go !.

From a state of observing space, of non-being, the yogi had to return back to the realm of being.

Each time, he was forced to pick up the thread he had abandoned. To get on with life. Life as **reality** .

Each time, he was surrounded anew by sounds, colours, sensual impressions, good and bad, light and shadow; by the lively maze of pleasure and suffering, of pleasures and pains, of virtue and vice, the ceaseless round dance that life itself is and can be.

When he first attempted to achieve a different kind of immersion by putting an end to all approaches, everything around him changed in a flash.

He saw clearly then that he was indeed undertaking a task beyond human measure. He was embarking on an experiment of such magnitude that, as a mere attempt, it would shake the world to its very core.

The jump failed .

He could not have hoped or believed that his efforts would be crowned with success the first time.

Again, beliefs emerged in the view of space, appearances unfolded and Nature, the external world, was created. As always, at the end of its contemplation.

Yet there has been some change in the universe.

No sooner had she opened her eyes, no sooner had she stretched her limbs, than she noticed the change in the outside world.

The face of life has changed around him !

He woke up in a friendly world. A surprisingly friendly, sunny environment.

All the distractions have disappeared, and all that remains in Nature is what attracts, what pleases, what seduces.

Every minute she became more and more convinced that smiling beauty permeates the whole world of existence. And he, who had renounced all sensual pleasures, could not deny them this time, for he lived in them all. He must therefore accept Nature as she is. For there is nothing outside it, - **it is** the basis of all attraction, allurements and beauty !

It is good to take a deep breath in this serene world. You feel

free.

The earth is like a bright morning. Open and bright.

Every spot of colour the sun's rays and light touches is brilliant. Butterflies start from flower to flower. The colourful butterflies of will to live and desire. The smell of spring fills the air, under the endless sky. Full of promise! The blade of grass, the crunching pebble, the distant dog bark, the clouds, the birdsong and every breath of life - as if telling a story in silence, with intimate familiarity - evoke countless charming memories of the past.

It is as if nature, in all its beautiful and glorious splendour, wanted to give us a taste of the true flavour of life, that mysterious taste which, with its eternal longing for itself

- keeps the chain of rebirths in a cycle of infinite time.

Thirsty and with a beating heart, the yogi sets off towards the spring. The sound of his footsteps is absorbed by the sunny grass carpet and the soft earth. The pale purple mountains and mountain ranges form a ring around the horizon. Impassable horizons beckon.

The sun shines brighter than ever. Every flower petal in the field has become a sparkling jewel. The earth, with its spell of variegated colours and scents, tries to thrill the wanderer's heart. In the air the colours and lights tremble. A stream of clear water rushes by, among basking stones. All five elements of Nature are dressed in their most beautiful robes.

A desire for life, hope, love floating in the sunshine over the landscape.

Real life.

The charm and the atmosphere of kisses and caresses, tender embraces. Desires of the ideal. The trembling yearning of existence, of earthly fulfilment.

The song of the future rustles through the leaves of the trees. The breeze brings with it the scent of the far distances. The earth and the blue sky above it - a revelation.

Landscapes beyond the mountains, distances full of stories, lure the traveller from all directions. It's easy to forget the destination, easy to get lost on the roadless paths. The grass lies beneath his feet, his face is caressed by the silky caress of the air, the scent of worlds awakens his senses.

Even in the soft lines of the surrounding hills, in the stillness of the land, there is a sexuality.

The pulse, the pull, the eternal song of life.

The yogi knows that this is Nature's great and powerful farewell.

The greatest happiness on earth, in which yet some soundless weeping trembles. The sadness, the pain of parting. All a wailing cry: **don't leave , stay with me** !. It's as if Nature is begging man. Not to turn away from it the existence-giving and sustaining attitude, without which all that is must become nothing.

Nature, in her brilliant colours, offers with flirtatious seduction her treasures, the much-coveted pleasures of life, all the beauty she has ever had to offer in the course of rebirths. This time it does not mix evil with pain. He tries to prove, by the limitless intensification of his attraction, that the renunciation of existence - of life and death - is the **greatest renunciation** possible in the universe.

For the yogi, the world is truly kind. His eyes follow the birds soaring high in the lush vastness of the sky. Every sound, every movement awakens in him the thought that it would be good to be alive, to remain human, to find togetherness and attachment among companions. To make plans, to build the future. To love someone who is attractive, whose being is excitingly beautiful and full of invitations and offers. Who holds the promise of a future, of a child, of lives to come! A great, great promise of survival, of the meaning of life, of the many experiences and actions that enrich man's world, man's destiny.

The yogi faces the future with courage. He wants to enjoy the pleasures of existence one last time.

Slender ankles, soft giggles, the caress of transparent veils haunt your imagination. He sees young bodies touching. Bracelets jingle, bright eyes gaze at her. Naked beauty blossoms in her embrace.

The female and the male. Play and fight.

Its steps are flexible. He feels the power in his muscles, in his body. He knows that all he has to do is reach out and he can achieve all that man can wish for. Earthly goals, love, wealth, power. The fulfilment of his dreams. A happy life.

He almost feels like singing. To cry out her feelings into the silence, into the clear air, towards the echoing, distant mountains.

It feels good to be human. To be strong. To be powerful.

The joy of finding each other rings in his ears in the
silence. The world is full of expectation.

The yogi feels there is nothing to hold him back. Because he
has to go. Then suddenly he remembers autumn.

The falling of the leaves. Ageing.

He remembers the days of disappointment, of sorrow, of farewells, of trips. The mistakes, the mistakes. The feelings of remorse, of failure, of futility. The many, many failed lives of which he himself has been the hero, the failure, the suffering subject, since the world began. The impermanence, the death. The going round and round, the return, through eternity.

His steps will take him forward. But Nature can no longer seduce
it. The wanderer does not stray. He is not captivated by the great
frenzy.

The doom of the material world must be fulfilled!

The sun is still shining, but its light breaks on a dewy veil of tears. And the yogi involuntarily gazes towards the rainbow. He turns away from the ground. He seeks the Reality of the Soul again, behind the swirling colours of mirages. Beyond everything.

He looks inwards.

Beyond the root of nature, already perfectly known, beyond space, he gropes and searches for the gap that separates space from absolute reality.

Reality is calling. You have to make the leap, you know that. His
resolve is firm and unbreakable.

He chooses the concept of space as the subject of his reflections. The space in which there are no objects. Infinity, in which there are no distances. The empty void.

The attention of the introvert takes him far, him far away.

It even overcomes the tendencies that create the need for reflection. Having pushed them aside and kept them at a distance from himself, with a self-consciousness freed of all inclination, he comes to feel that he is indeed hovering over an infinite abyss.

Between heaven and earth, between the Soul and Nature is suspended.

If you allow yourself to be drawn towards space, you know you will be caught in the web of illusions again. Then you must live again, subject to a thousand temptations and temptations. And if you succumb to even one of these temptations, you will keep the wheel of fate turning and lose your true purpose for a long, long time. Then his consciousness will again be a prey to suffering for lives and lives.

But if your intention is fierce enough, your effort, if you push yourself beyond the limits of existence with the force of an explosion, you will achieve your goal.

Reaching the unreachable!.

Not at the same time. For the time being, he only reaches a state of earthly redemption.

He is still awakening to life, after the ultimate fulfilment. Because he has not yet managed to break away permanently from the abyss. He is brought back by habit, by the impulse still in existence, which he himself once gave to existence, by the power of contemplation.

Yet this new awakening is different from the others. Because it brings with it the consciousness of the ABSOLUTE. The consciousness that he himself was **one** with the Spirit, that he was merely **THE SPIRIT** and nothing more! That he had attained to the abiding of consciousness in himself! The stateless, supreme state! The inexpressible!.

Its whole reality is permeated by the ABSOLUTE. He feels, he knows, he is convinced that the **flame** is truly one **with the fire**, - the **Ray** is one **with the Light**, - the **CHILD** is one **with the MOTHER**. AND THE ONE IS THE ABSOLUTE. THE SOUL. THE UNIVERSAL REALITY.

The yogi can only remain silent for a long time.

His lips and mind are forced into silence by the miracle of fulfilment.

Quietly, patiently, he watches himself and the ongoing waves of fate. The mirage. He knows he is free of the circle of existence. That there is no power that can hold him back in the cycle of rebirths, when the waves of fate will calm down because they have run out of momentum. When he lives to the end of his life on earth.

Quietly, patiently waiting for release.

It does not wish to die. Just as he not wish for life. He is

living his last life!

The last one. After which there will be no more rebirths, no more life chances.

You have nothing to wish for. Nothing to aspire to anymore.

The only thing he still does voluntarily is **to teach** . He is convinced that he must communicate the right knowledge, the truth, to the universe.

But he does so only because he knows that the only way to end all suffering, truly, is for light to dispel the gloom of ignorance. If every man, every living thing, and even every bit of Nature, turns inward. If it turns into itself, if it comes to inner cognition, to right self-knowledge. And if, at the same time, it ceases the eternal pursuit of the goals of the outer world, of the ever-distant mirages.

The yogi teaches the Truth.

The Truth, - which is

himself.

Just as the Way that leads to the Truth, - in him, in himself, exists !.

Again and again, his consciousness rises to the ABSOLUTE. And each time it returns to the framework of life with the consciousness of the ONLY REALITY.

No longer human.

He has been cut off from his ties. He wanders the earth in a narrower and narrower circle. He has nowhere to go, nothing to seek. For he has no homeland, no home to turn away from and return to. For him, the words "**home**" and "**homeward**" have no meaning. He has no possessions to look after. He has nothing, no one.

His life is a silent waiting, which can only end in perfect rest, in final and complete liberation.

He has no ambition other than to be alone.

It feels at home in the wilderness, in the forest, on the unpaved roads.

The chirping of birds and the buzzing of bugs flying in the sunshine accompany his steps. Wind sings through the tree canopy. The whole world sings around him wherever he goes.

A song of thanksgiving is bonging around. Even in the stars of the night, the sounds of silvery music are heard. He hears prayers in the day and night.

The glory of the Spirit greets life around him, in the song of being.

Infinite gentleness is reflected in the mountain hills, the water of the lake, the depths of the forest, the leaves of the trees, the avar. the hard stones, the rocks, radiate gentleness.

Wherever he looks, gentleness radiates back at him. A gentleness that emanates from within him and radiates outwards, across time and space - towards infinity.

Simple-minded people bow down before him when he comes to their doorstep. They don't ask his name, they don't question him about his aims. They bring him food and drink and are grateful if he accepts. They feel a happiness in their hearts they have never known while he is in their midst.

Modestly, shyly, they accompany him to the village border. Even beyond. As if they can't get away from him.

From the unknown. Whose gaze heals and gives life. At whose touch all pain dies away. In whom the light of God is seen.

Birds fly on your shoulders. Sheltered from the heat of the sun by the leafy crowns of the trees.

At night, wild animals visit its resting place. As if sensing the reality of the Spirit within themselves, they listen silently to the yogi's silent speech to them. Their silent footsteps do not disturb the awe of silence around them. As if asking for his blessing, or at least for a share of the love that flows from him, they bow silently before him.

Snakes dodge their way. Roadside, lonely crows fall for his gaze.

Protected and loved by the world. As his teacher, father, master.

is redeemed, whose very existence and every word is a helpful, holy revelation. He is surrounded by awe and wonder.

He is accompanied on his journey by the unwitting devotion and enthusiasm of people with a pure heart.

Nature greets you in a festive display of sparkling brilliance of pure colours. Wherever you go, wherever you turn, the elements are at your service. The sky and the earth smile at her in the light of the golden sun, waiting and waiting for her wish.

Ideas are born around it. Miracles, spells. The promise of salvation spreads its wings in the hearts of men.

Something new begins. Something new is replacing a vanishing age of existence. An age that is dying.

Yogi embodies the purpose of humanity and the hope of the living world. The eternal hope, the radiant promise of liberation.

In yogi, who is no longer human, but who is one with the Spirit, one with Reality, one with the Father. Who is the ABSOLUTE.

The yogi understands all this. He sees what the world hopes for him.

He knows and is waiting. He has no doubts.

He is waiting patiently for the final unfolding of events.

He is still teaching.

He gathers his disciples around him. Like every day, like every afternoon. Then he feels himself growing tired of talking, and looks over them, far away.

The sun is still shining, still warm, but it's about to set behind the mountains. A red twilight blush stains its dazzling glow. It is close to setting its reddish plate on the horizon.

A beautiful twilight falls on the earth. Majestic.

The yogi predicts that this time the sun will set for the last time. It slowly sinks behind the line of mountains. As if he knows himself that he cannot return at dawn in the east. For the last twilight cannot be followed by another dawn on earth.

The doom of the material world must sooner or later. The
age of existence will end forever!.

The yogi bids the landscape a patient farewell. To the people, to life, to the familiar
world. He is not surprised that clouds are gathering again, towering in the sky.

You can feel your body slouching.

The final separation has severe accompanying symptoms. It can predict your own
fate as well as the fate of everything.

He is passionate about the last change in the face of life.

He knows that again, everything around him has to change radically.

Because Nature is saying goodbye to it. And that which was flattering and
comforting in Nature's farewell, turns into a wild spite, and in every way, in every
respect, turns against her.

All the fury of futile effort is poured out on him by the material world, which could
not chain him to itself, could not hold him back.

All this is natural. It's just that it's a difficult and painful task to bear. For man on
earth it is difficult.

The storm clouds are gathering, piling up. They are low, ominously pregnant.
Threatening lightning fires rip through the darkness. Rising roar, sky-shaking thunder
rumbles through the roar of the wind. Streams burst from their beds. Raging elements
line up in battle. Against man.

You are hell.

The thunder and the fury of the storm try to intimidate you. The roar of the windstorm. The world turned upside down. The cruelty, the ferocity of the living, the will to destroy. The elemental envy, the malice. The blindness of man.

The yogi is again whipped and beaten by fate. More painfully than ever. Devices that were raised for him fall to dust. His heart is pierced by spears of evil. His followers desert him: they despise him. His well-wishers turn away from him. They spit upon him. They kick him. He is greeted by unkindness, compassion.

The misfortune, the suffering, grows immeasurable before his eyes. Without being able to dispel it, without being able to alleviate it.

The darkness deepens. The anger of the elements grows. The shadows grow more and more ominous. Trees are uprooted. Rocks , mountains . The earth shakes. The forces that have lost their brakes are rushing.

It waits in vain for the storm to be followed by silence and restful peace. Fate and Nature do not rest, they do not rest, but are ever more turbulent. Blood streams and death is harvested in the wake of each turbulent wave. War rages, values are destroyed. Beauty is trampled in the mud and goodness, all that is pure and holy in the human world, is crushed among thorns.

It hurts, even when the yogi doesn't see it as reality.

Sometimes the feeling even rebels. With human impatience, he wants to save everything worth saving. He feels that his heart is bleeding and that all the destruction is taking place within himself, that he himself is dying, in parts, that he himself is drifting and perishing in the mad whirl that storms and rages around him.

Even if his consciousness is only an indifferent observer of life, his human self desperately awaits the end of the storm, the calm, the quiet, the return of the old order of the world.

All the torments of hell are felt in the suffering of waiting in **vain**.

There is no stopping. No turning back any more.

Hell, agony - eternity itself!

His soul cries out in pain. It calls upon the Spirit.

But his words have no echo. His voice is drowned out by the terrifying roar. The loud beating of his heart.

Storm after storm besieges. He is stabbed murderously. Its members pierced by a cold iron tip.

It breathes in the stench of a drift. The shadow of a bittern rises, higher and higher, in the light of the lightning. Skulls white on the ground, scattered. The cries of evildoers weep and wail in the howling wind. The laughter of the damned haunts the present.

No mercy. It is in vain to struggle. No relief from physical pain. In suffering.

Tired to death, he bows his head in surrender.

If inside, all the way inside, there were not perfect peace and patience, then he would actually have to live eternity in the torments of hell.

But at that moment, the last moment, when the patience of the self becomes infinite, - all at once the hell around him disappears, becomes nothing.

You understand what happened. For if there is no more impatience, - then all the pain of waiting and hoping will be gone! If there is no more will to change, there is no more pain, even the greatest destruction around man.

In this resignation lies lasting peace. The last death.

The resurrection!.

The storm is gone.

The yogi could leave the world.

But it's not leaving yet. Once more he returns to the level of hell. To the hell of men. To let him know there is a solution, there is a way out!

Because everyone - himself!

He gathers his lost sheep. One last time. Then

he turns back inside. He looks into himself.

In space, there are only mists. No earth and no heavenly bodies. What was, is no more.

Space itself dissolves, is absorbed.

Where to? Into what? No one asks.

The silence is perfect.

The great upheaval, the colourful dance, the riot of the elements, the chase, the eternal battle, is over. All the songs of Nature have been silenced once and for all.

Nature has done its job. It has stepped off the stage of contemplation. The silence is perfect.

The AbsoluteUM shines only in itself. Totality

is complete.

Without any limits.

. There are no more human words that can even remotely refer to reality. AUM

* In the original work, a freehand bracket or strikethrough is added to the italicised area on the typed page.

1 The concept of the **spectrum** expresses the straight lines which lead from an observation point to the observed objects, or more correctly to the points observed in space, and which also connect these points to each other; it also means the angles enclosed by such lines, the so-called angles of vision. In fact, it expresses and includes **the spatial relationships of points**.

2 Light of the East, Vol. III, pp. 69-71 and 254.

3 Light of the East, Volume I, pp. 140-141.

4 Where there is no forgiveness, a **judgment** is present; and the tension itself is always tending to **the execution of the judgment**.

So, for example, if we see a man torturing a child - and we do not forgive him for this act - we already judge that his evil deserves punishment. At the same time, we believe and wish that appropriate punishment will indeed be meted out to him. The tension in our wishing tends to carry out our judgment; our belief in this sense shapes our instincts, and so the external world. The punishment, then, is indeed meted out by fate. In this way, it is fate that we push forward in the world by our faith!

5 The conclusion of this train of thought is found in Mark, XI. 24-26.

6 **Pradnyá** .

7 Yoga Aphorisms of Patanjali, III. 22.

8 **Loka** = place, area. So in a broader sense: **loka** is also the earthly world. As for **the six lokas of the subconscious**, see the discussion in the Light of the East, Volume III, pp. 193-199.

9 "Suffering that has not yet occurred must be avoided!" /Patanjali, II. 16./

10 **Karma yoga**.

11 **Bhakti-yoga.** /Patanjali, II. 45./

12 **Eccentric**= one-peak. /Patanjali, III. 11-12./

13 This peak: the mountain of **Meru** in Eastern mythology, the highest mountain peak, the peak of omniscience.

14 Light of the East, Volume III, 171-173 pages - /Patanjali, III. 52./

15 Compare this with pages 171-173 of The Light of the East III.

16 Perfect-cognition is also, in fact, discriminative-cognition. For both discriminative cognition and bridging cognition are in fact only **a deepening of** perfect cognition, not some other kind of cognition.

17 The individual soul is identical with the SELF itself. And the chakra of the Soul - the "supreme chakra" - is only one, at the centre of Nature, even if we consider Nature to be composed of any number of chakra systems. For the chakra of the Soul **is common to** all individuals **and identical** in all chakra systems. The consciousness elevated to the supreme chakra is thus indeed the innermost circle of Nature, and at the same time **the centre of** all individuals.

18 Compare this with the formulas on pages 103-104 of the Light of the East, Volume I:

Individual-Soul+ instinct-world /buddhi/= self-soul-rock .

/But since the individual soul is identical with the SELF, the formula can be formulated in this way:

Soul + instinct world /buddhi/ = self-sikra. /

The individual-soul **is the upper** factor of the self-soul.

/Compare also with Figure 7 of the Light of the East, Volume III!/

19 Cf.: Yoga Aphorisms of Patanjali, I. 20.

20 Space can indeed have no more or less than three dimensions. For if there are fewer dimensions, space does not exist. But more than three dimensions cannot find a place in space, they cannot fit. In physics and geometry, there are other dimensions beyond the three spatial dimensions, but these are no longer dimensions of space. For example, the Minkowski fourth dimension is the dimension of time. The twelve dimensions of the Gnostics are the dimensions of perception and cognition. So they are not space dimensions either.

21 **Múla**= root. **Prakriti**= Nature. **Múlaprakriti**= root of Nature.

22 See Chapter III of the Illuminations of the East, Volume III, on the interrelationship of the different phases of soul, symbols and the realities of Nature.

23 In the exhalation / **prana** / lies the symbol of breath, of the misty. In the in-breathing / **samana** / of fire. In the in-breath / **apana** / of the condensation into matter. In the cloud-breathing / **udána** /: of space, of spatial articulation. And in the overflow / **vyána** /: of fluidity, of the liquid state of matter. - In the outflow, then, is the symbol of **air**, in the inflow of **fire**, in the inflow of **earth**, in the outflow of clouds, of **space**, and in the overflow of **water**.

The order of **creation** is the same as that of cosmic creation.

/Here, at this point, we can also understand the meaning and significance of the difference in order indicated on page 59 of the Light of the East III./

24 The activity of consciousness= is the **fire of** consciousness / **siva** /. The consciousness of consciousness= is the consciousness **power** / **sakti** /.

The fire of consciousness: the infusion of the Spirit's light into Nature, its activity. And the force of consciousness: the reaction arising from Nature, the force of the fire of consciousness striving towards ABSOLUTE, arising from Nature and nourished by Nature, that is, consciousness itself, insight.

In fact, the two are one and a manifestation of the same essence / **kundalini** /.

/Cf. World of the East, Volume III, pp. 131-136./

25 This is actually the basic principle of **dneyana-yoga**.

26 For when our desires are directed towards making time pass **more quickly, our desires to that end can only arise from the prevailing belief that time is passing more slowly than it should at the moment**. The passage of time in the external world therefore **appears to be slower** than usual. In contrast to our desire for it.

And if we have contrary desires, the opposite is true.

27 **Tattva** = reality. For a twenty-fivefold system of realities, see The Light of the East, Volume III, p. 35.

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